

WORLD CALL



April 1932

15 Cents

A Ballot on Church Union

There is widespread uncertainty as to what is actually being thought about church unity by the rank and file of ministers and church members and by others seriously concerned about modern religion. Does the relatively small number of professional leaders who are discussing this subject accurately represent their constituencies, or not? Do laymen agree with ministers? Do young people agree with older people? Do the main differences of opinion follow denominational lines or do they cut through denominations, dividing them into more conservative or less conservative wings?

Because nobody in America really knows the answers to such questions, the Institute of Social and Religious Research of New York is asking the constituencies of the religious press of all denominations to give individual replies to four crucial questions, and agrees to give an unbiased statement of results to the public at the end of the study.

DIRECTIONS: Read carefully the questions to be voted on and check your answers in the brackets provided.

QUESTIONS: If you had to decide now what the religious people of the United States should do about church union—

(1) WOULD YOU

- (a) Adopt some form of permanent and binding federal union of denominations, after the analogy of the states and federal government in the United States _____ ();
or (Check
- (b) Continue essentially the present system of separate denominations ();
or Which)
- (c) Unite the various church bodies into one church _____ ()?

[If you have checked (c), cross out any of the following which you do not mean to include: 1. Christian Scientists; 2. Jews; 3. Mormons; 4. Negro churches; 5. Pentecostal sects; 6. Roman Catholics; 7. Spiritualists; 8. Unitarians.]

Without reference to the question whether or not there should be general union,

(2) WOULD YOU

Get churches belonging to the same denominational families to unite? Yes No
() ()
(Check Which)

Name: _____ If you prefer to remain anonymous, leave this space blank; but in order that answers from persons of different age, sex, denomination, etc., may be properly compared, please, without fail, fill in answers to each of the following questions:

Age (Check Which): () under 20; () 20 to 30; () 30 to 60; () over 60.

Sex: () male; () female. Communion: _____

Resident of what type of community (Check Which): () city; () town; () country.

Status in church (Check Which): () minister or theological student; () lay church officer; () lay member not holding office; () not a church member.

CUT OUT AND MAIL PROMPTLY to the Institute of Social and Religious Research, 230 Park Avenue, New York City. Thank you!

Opportunity for Comments or Explanations. Letters will be welcomed making any comment or explanation of your ballot which you think necessary.

Circulated by courtesy of WORLD CALL.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

APRIL, 1932

Number 4

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Who's Who in This Issue

Robert M. Hopkins is North American secretary of the World Sunday School Association, and was formerly head of the religious educational work of the United Christian Missionary Society. W. F. Rothenburger is pastor of the Third Christian Church, Indianapolis. It was on a trip around the world several years ago while he was pastor of the church in Springfield, Illinois, that he met Mr. Gandhi. John Ray Clark is connected with the Pension Fund of Disciples of Christ. C. M. Yocum is head of the foreign department of the United Christian Missionary Society, and Joy F. Taylor is secretary of missionary education in the same organization. W. M. Forrest occupies the Bible chair maintained by Disciples of Christ at the University of Virginia. James A. Crain is secretary of the Board of Temperance and Social Welfare of Disciples of Christ. Mrs. Pearl Buck is widely known as the author of *The Good Earth*.

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The First Page

CHERRY blossoms are still blooming in Japan despite threatening war clouds. And under them Christian men and women are walking, deeply concerned that in their nation's life the eternal verities shall transcend immediate considerations. To all of this our cover bears testimony this month. April is cherry blossom time in Japan and it is peculiarly fitting that we remind ourselves that their beauty is today being enjoyed by millions of men and women to whom the rumble of war is as distasteful as it is incongruous to the glory of the land at this season.

LOOKING over the proof pages of this issue, we are tempted to call this the Cabbages and Kings Number. For the first time in a long time no particular theme is given major emphasis. A little bit of everything comes in for attention. It's like going shopping with no particular errand in mind. We can try on the spring hats to our hearts' content and pause as long as we like at the costume jewelry counter. Nothing that "needs to be said" could crowd out the exhilarating trip to rural Virginia with Clifford M. Ford, or take out a line of W. F. Rothenburger's chatty talk about Gandhi. It's refreshing just to sit down and talk about anything we please, especially in these days when we have to talk about things in particular so much of the time.

THERE are several reasons why we delight in the story that comes to us from Virginia of Clifford Ford's great service. It brings a breath of the open country, for one thing, always a healthy tonic, and its enthusiasm gives us renewed zest for our own job. But its most significant quality is the jolt it gives our complacency about our rural churches. The importance of cultivating rural churches cannot be overestimated. They are

still the main stream of our brotherhood life. From them our leadership has come and it is to them that the city churches owe a large part of their membership. It is at our peril that we neglect them.

The short-sighted policy of neglecting rural work is not peculiar to the Disciples, however. All Protestant bodies are equally guilty, and the Catholic church is viewing with alarm its own indifference.

Working in rural fields as Mr. Ford has done is as attractive an undertaking as any city field affords, and from many angles a more satisfying one. It is not an old man's resting place today but a young man's opportunity.

AGAIN we have a gripping story by Pearl Buck, the author of *The Good Earth*. The story is published through the courtesy of Flood Relief in China, constituted by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America and China Famine Relief, U. S. A., to seek funds in behalf of the starving millions rendered homeless and destitute by the great Yangtse flood. National headquarters of this organization are at 205 East 42nd Street, New York, N. Y.

THAT public interest is pretty general in the *Literary Digest* poll on prohibition, there can be no doubt. The real question is how indicative of true sentiment are the returns. Students of human nature tell us that those wanting a change of any kind are more vociferous in their clamor than those satisfied with the present order. Hence it is not entirely surprising that those wanting a change in the prohibition laws should more volubly express their sentiments than those who fail to see where a change in the law would benefit conditions. We do not minimize

the effort of this national weekly to try to get a fair cross section of opinion on the question, but in order that we may not be misled by the results, take a square look at the poll with Mr. Crain on page 19.

A PROPOS of C. M. Yocum's look at India on page 6, he tells us that next November it will have been fifty years since our first missionaries arrived in India. Much heroic work has been done, many sacrifices made, much progress recorded. By way of sacrifice let it be recorded that the following graves make sacred India's soil: Dr. Mary McGavran and the twin babies of Mr. and Mrs. W. B. Alexander sleep in Jubbulpore; Donald Hill, Lawrence Benlehr, and C. H. Thompson, at Damoh; Dr. Martha Smith and Margaret McLeod at Mahoba; G. L. Wharton, Mrs. Frank Harnar, Lloyd Miller, and Clinton Benlehr at Calcutta; Daisy Drake, Mary Kingsbury, and W. H. Scott at Bilaspur; Ada Boyd and Gertrude Archer at Landour; a child of Doctor and Mrs. Durand, a child of Mr. and Mrs. Eicher, and Hattie Judson at Harda; Mary Theodora McGavran at Nagpur; and Frederick Madsen at Pendra Road. Others there are who served and sacrificed who cannot be mentioned. The faith and courage of our early missionaries stagger one. Within three years after their arrival in India they had located at Harda and traveled by rail and bullock cart—much of it by the latter method—440 miles to Bilaspur and Mungeli to open work there. Soon they pushed on through toward Calcutta, and to the north 400 miles to Rath and Maudha. The India Mission believes that this fiftieth anniversary of the coming of these heroes and heroines should be celebrated in such a way as to make it a fresh starting point to renewed activity.

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The Church Courageous

GOVERNMENT, finance, industry and commerce are all undergoing unprecedented experiences. Something is happening on every hand that never happened before. Sane, thinking men know that we face the possible overturning of the entire social order. The world is troubled.

In the midst of it all, the church, in humility confessing her inadequacy, is yet proving vital and alert enough to meet with courage the exigencies which confront her. With a determination to frankly and honestly face moral and social and spiritual realities, Christian assemblies are giving serious and unbiased study to confounding public questions. While dealing largely with immediate industrial conditions, there is a deep undertone of concern for the preeminence of human values in the social order. Pastors work overtime on part pay to share with their people as true shepherds of souls.

The courage with which the church is meeting the times is nowhere more marked than in her organizational life. Mission boards of all communions are suffering from reduced receipts. The Methodists are short 20 per cent; the Congregationalists, 16 per cent; the Episcopalians, 14 per cent; our own society, 13.6 per cent. This has meant drastic and almost overnight changes in the program of missionary advance and tremendous suffering and anxiety on the part of those charged with the carrying on of the work, yet in every instance the task has been met heroically and readjustments made with a view to holding as much of opportunity as possible until times are better.

EVERY board is putting forth special effort that no possible contributor be overlooked. Self-denial is the plan of the Presbyterians and ourselves; special personal gifts from all is the hope of the Congregationalists; a church-wide campaign is the method of the Episcopalians and a club of 200,000 giving ten dollars each is the aim of the Methodists.

Diminished family incomes, extraordinary relief calls in every community and retrenchment in local church budgets, are not paralyzing the churches. Right loyally they face the facts and with an alert sufficiency of which the business world might be proud, the great Church of God carries on. There is a vitality and vitalizing energy in Christian faith.

The Preaching Power of Deeds

IT IS true of all mankind but peculiarly of those engaged in religious work that our actions speak so loud it is hard for men to hear what we say. Every now and then it is well to remind ourselves of this. Recently we ran across a definition of missions by Allan Knight Chalmers, the pastor of the Broadway Tabernacle, which impressed us with its emphasis on this very fact. He said that missions was "that which we believe, sent out through our representatives to other people that they may believe *because they see what kind of people our beliefs make us become.*" Kipling said it too, after observing the contacts between so-called Christian people and those of other lands:

"By all ye will or whisper
By all ye live or do,
The sullen, silent peoples
Shall weigh your God and you."

But it is not alone in missionary work, as such, that our personal conduct is watched and weighed. A woman who spoke before a Negro church organization recently told us that several of the Negro women who heard her had asked her colored maid afterward, "Do she do as good as she say?" The whole value of her well-prepared speech depended on the maid's answer.

Our Crime Situation

THE kidnaping of the Lindbergh baby seems to have furnished the emotional impulse needed to arouse the American people to the scandal of our crime situation. The facts of our crime record have long been known, but the *laissez faire* attitude of the average citizen has prevented anything drastic being done about it. Now that our anger has been thoroughly aroused we shall probably pass some needed legislation. The fact that Colonel Lindbergh was forced to deal with a "gang" is a revealing commentary on the whole situation.

On February 29 President Hoover sent a message to Congress which should be studied by every Christian citizen. It urged changes in federal laws to plug loopholes, eliminate technicalities and expedite trials. He recommended that provision be made to permit an accused person to plead guilty and begin serving his sentence without waiting for the formality of a grand jury indictment, and to prevent the invalidation of indictments through the disqualification of a grand juror where at least twelve eligible jurors vote for the indictment, and to provide means for turning juveniles accused of federal crimes over to juvenile courts and other agencies equipped to

deal with them. Another recommendation was that where a corporation organized under the laws of one state does business in another state, it shall be treated as a citizen of the state where it does business in all litigation between it and a citizen of that state. This will prevent interstate corporations from removing litigation from state courts to federal courts and will insure such cases being tried in the states where they originate. The President also urged that the bankruptcy act be amended to provide means under which debtors may voluntarily apply to the courts for protection in composing or extending the maturity of their debts, amortizing their obligations, liquidating their property, or in cases of corporations, reorganizing, without being adjudged bankrupt. He also asked legislation to provide that every bankrupt be examined by a responsible official to determine the cause of his failure for the consideration of the court in determining whether he shall be discharged from his obligations.

For the first time since submitting the Wickersham Report to Congress, the President reverted to the subject of prohibition, urging the passage of the District of Columbia enforcement act now pending in Congress. Since numerous dry organizations have been urging this action by the President, it ought to quiet reports that he intends to espouse the cause of modification.

Allowing Conscience to Express Itself

ON REACHING a certain western city, a representative of the Pension Fund called on the local minister who immediately exclaimed, "Whatever you are asking for, the answer is 'No!'" He was courteous enough, however, to allow the Pension man to explain what is being done in many churches that have not yet reached their goals in the \$8,000,000 fund for pensions.

Monthly or quarterly six hundred forty-four checks are going out from the Pension Fund office in Indianapolis to the 440 aged ministers and widows of ministers who are on the Ministerial Relief Roll, the 109 beneficiaries of the 1919 Pension System and the 95 under the new Pension Plan. When the \$8,000,000 fund is completed the reserves created thus and by the constant payment of dues will meet all their requirements, for it is only a frugal provision that is proposed for any of our veterans.

No church can repudiate its obligation for a part of the vast service rendered by this great company of our ministry. In churches where it seems impossible for the present to make a general canvass there can be found one, two or four persons who are both able and willing to give individually enough to total at least 6 per cent on the church's goal.

After some such explanation as this the minister said, "Wait a minute, let me telephone two of our people." A few minutes later he turned to the Pension Fund man with a smile and said, "It's all right, you may count on us for 6 per cent on our goal this year."

Of course this sort of an arrangement is not always made as quickly and as easily as in this case, but everywhere the cause is on the conscience of our people and a clear understanding leads to action that both meets the immediate necessities and assures permanent provision of the Pension Fund goals.

The Study of Church Unity

ELSEWHERE in this issue is printed a ballot on church union which we hope every reader will fill out and return to the address indicated. There is a sane and comprehensive study of this topic being made by the Institute of Social and Religious Research, and Disciples of Christ, whose primary excuse for existence is a plea for the unity of Christ's followers, should be the first to cooperate in any such serious approach to the solution of the problem.

The study, as conducted by the Institute, is concerned equally with tendencies and movements for and against unity, and expects to cover non-cooperative sectarianism on the one hand and complete organic union on the other with all forms of cooperation or federation which fall between these extremes. It promises to be one of the most exhaustive studies ever made and we covet for our readers the privilege of having a voice in it.

"A Missionary Will Speak"

THE majority of people at home probably think of the furlough time for missionaries as a vacation for them, but ask the average missionary and see how he feels about it. A large part of the time spent at home is given to speaking—before churches, missionary societies, clubs, schools and what not, and nine missionaries out of ten will tell you this is far harder work than serving in their distant fields. *The British Weekly* discerns this fact and speaks a further word in season:

"There is a fallacious syllogism which is widely current in the churches. It runs like this: All ministers are trained to be public speakers; missionaries are a kind of minister only more so; therefore all missionaries are good public speakers, and may be called upon to address mixed congregations in the cheerful expectation that they will be interesting.

Even a tyro at logic must see that there is something wrong with this.

"It is, I think, true without exception that if you are interested in foreign missions, and if you have the opportunity to talk to a foreign missionary who is keen on his work, he cannot fail to be interesting; but the faculty of addressing a public meeting, of holding the attention of a mixed audience, and of conveying your message clearly and persuasively to them is an art which foreign missionaries have of necessity few opportunities of practicing."

This is not in defense of missionary speeches, as few of them actually need it, but in recognition of the unlimited capacity for "arising to occasions" which every missionary must have and for which we who sit in the pews and judge have altogether too little appreciation.

If This Be Socialism—

TO PLATO is attributed this definition of justice, to which we heartily give ear: "Each man shall receive the equivalent of what he produces, and shall perform the function for which he is best fit."

We Pause to Remember

IN RECENT weeks death has invaded our brotherhood life and touched in some instances the homes and family circles of some of our national workers. The father of Dr. Victor Rambo of India and himself a former missionary in India, passed away recently, as did the father of Dr. A. L. Shelton of beloved memory whose own grave lies in Tibet. John L. Darsie, a member of the well-known Darsie family in which four generations have been preachers, died last month in Kentucky and the father of C. B. Reynolds, field worker for the United Society, passed away in Virginia. Among others whose passing leaves a "wide space in the sky" is J. M. Philputt, one of our best-loved ministers; Mrs. W. E. Ellis, wife of a former member of the executive committee of the United Society and now pastor at Paris, Kentucky; and W. H. Hoover, of North Canton, Ohio, a wealthy manufacturer who in his late years gave himself largely to the disbursing of liberal gifts to missionary and other forms of Christian work. These and others who have gone out recently from our fellowship on earth have enriched and blessed the world by their ministries and loving services. They have set examples for us to follow and have opened the way for larger and more useful service for those of us who are left to carry on.

What C. M. Yocum Found in India

AS WE came out to India we passed one day through the Straits of Messina, which separate Italy proper from Sicily. It is a beautiful body of water, portion of the blue Mediterranean, with Sicily on the west, Mount Etna shrouded in smoke and cloud in the distance, little cities nestling near the sea in Sicily and Italy, attractive against the vine and olive clad but rugged mountain background.

Through these same straits, most probably, sailed Paul the apostle, nineteen centuries ago. He had spent the winter stranded by shipwreck on Malta and at the opening of spring was taken bound to Rome. But he was going joyfully because of the privilege so presented of preaching the gospel in "Rome also."

We could not but think of the difference. We were not only reversing the direction taken by the apostle, but we were going out to the Orient to bring missionaries back to America or to turn them to other service, missionaries who had dedicated their lives to the service of the Lord and had gone out at the churches' call to "life service." "Yes," but the thought persisted in justification, "you are going out to help shorten the line of attack and thus prepare for more thorough and permanent work. You go to concentrate the effort that greater advancement may even-

Mr. Yocum, head of the foreign missions department of the United Society, left last September for India, China, Japan and the Philippine Islands to help the missionaries make the adjustments in the work made necessary by the reduction in the budget voted by the Executive Committee last fall. The budget reductions make necessary the withdrawal of practically all of our work in the Philippine Islands, which field Mr. Yocum visited after leaving India. He is now in Japan, where our lines have been materially shortened, and is awaiting further developments in the political situation before proceeding into China.

tually be made. Anyhow," came the thought as expressed just before our sailing by one who knows the work of the society quite intimately, "has it not been your expressed intention from the beginning to turn things over to the natives (he meant nationals) just as soon as they are ready to carry on alone? Maybe the foreign department is not as badly hurt as it thinks it is."

Now we have been in India and we have seen our mission work. Nine busy weeks we spent, seeing, hearing and conferring. Following the "Survey," the India Mission and the Executive Committee of the United Society decided that we were trying to occupy too much territory in India, endeavoring to operate on too long a front. Consequently the mission has been concentrating its forces by moving its work into more compact space. Before the "Survey" our field stretched from Harda 300 miles north to Rath and Maudha and 440 miles east to Bilaspur, a territory embracing 5,010 cities and villages and a population of well on toward 2,000,000, a stupendous task for the most courageous. What faith those first missionaries had!

Our field now is comparatively compact and workable, yet extensive enough to claim our best efforts for decades to come. It covers 8,160 square miles.



Dr. Victor Rambo, Dr. Hira Lal, an assistant, and Mrs. Springer, the nurse, ready for an operation in our Mungeli, India, Hospital



A teacher-preacher school near Mungeli, conducted on a threshing floor

contains 3,693 cities, towns and villages, and is the home of 1,189,745 people, with unevangelized territory contiguous containing 25,000,000 more. It is a rural area with several large cities located within it. Jubbulpore with a population of more than 100,000 and Bilaspur with 25,000 are our largest cities. Our work is well balanced between city and rural activities although as we progress we will reach farther into the villages. Eighty per cent of all missionaries in India are in the cities while 80 per cent of the people to be reached are in the rural sections.

We have a capable, carefully selected, thoroughly trained, deeply consecrated and wonderfully harmonious group of missionaries, augmented by a good Indian staff. They are equal to any similar group in India. Several of them are in demand for conference work in other parts of India. Do you want men and women trained in evangelism, knowing the best methods of approach to men and women and children? We have them. Do you ask for those expert in religious education? We have them with M.A. degrees in that field and one with his Ph.D. Do you demand educationalists? We have them of the finest ability and training. Do you ask for the best doctors and nurses? We have them also. Our group is first class any way you take it. And it is led by a mission secretary who is unique in his field in India. He is clear-headed, positive but tactful, sees the task in its larger aspects, and keeps the group happy, harmonious, hard-working and hopeful. I tell you we can count on this group. Add to these missionaries such nationals as Singh, who has his M. A. from America, Shah and Hira Lal and others who deserve to be mentioned, and we have a force worthy of our most earnest support.

Again, we have good institutions in India. They are by no means the largest, but they are comparable with the best in India. Our hospitals, schools, homes, sanitarium, leper home and churches are all doing splendid work. We have reason to rejoice in the service they render.

Our mission believes that it is a good mission policy to share with competent Indians the responsibilities of the mission in administrative functions, and to give to the churches the burden of Indian evangelization as rapidly as they are capable of doing the work. A "Joint Council" composed of five missionaries, selected by the mission, and five Indians, selected by the churches, has charge of all directly evangelistic work. All the churches are ministered to by Indian pastors, and Indians serve in all the institutions. The Indian workers far outnumber the missionaries. This coming year being "Jubilee Year," celebrating the fiftieth anniversary of the arrival of our first missionaries in India, a committee of two Indians and one missionary has set before the churches a series of aims under the headings, "Self-Support," "Self-Government," "Self-Propagation." Under these heads each church in the association has its own particular goals.

As evidence of the fact that the mission is alive to its responsibilities and anxious to do its work in the most successful way, may it be said that a change of policy in recent years locates the evangelists, who are not pastors of established churches, as teachers of "Teacher-Preacher Schools" in villages carefully selected in the general neighborhood of our central stations so that they may have careful superintendence. Formerly these evangelists went from village to village preaching and selling Gospel portions and tracts.

Now they locate in strategic villages of "Joint Council" selection and teach primary or elementary schools in the morning, call in the neighborhood or direct helpful village activities in the afternoon and usually conduct classes for young men in the evenings. This gives them continuous contact with the villages, enabling them to follow up promising leads, makes their influence cumulative and puts them in the position of rendering useful and appropriate Christian service to the community. It also enables them to make a religious educational approach to the most promising prospects in the villages and to follow that approach through to fruition. The curriculum of these schools includes reading, writing and arithmetic, simple hygiene, cooperative play and religious education. In religious education Bible portions are memorized and dramatized. It is interesting and stimulating to the imagination to hear Hindus of several castes, Mohammedans and Christians pray most reverently with hands clasped in front of them the Lord's Prayer and to see them dramatize for instance the "Good Samaritan."

While this program of concentration and improvement has been going on, we, at home, because of financial difficulties, have been allowing the missionary force to be greatly reduced in number. We now have fifty-seven active missionaries on the field or on furlough. Five years ago we had eighty-six missionaries. A missionary of the Methodist church told me that their missionary force had been cut in half in the past five years. Approximately one-fourth of our missionaries are sixty years of age or over, hence have only one more term of service. We will need to be calling some capable young folk and training them for the tasks here. We cannot hope to continue our work, even in the concentrated area, with a smaller force than we now have. Indeed it needs to be augmented if we are to keep faith with the Indian mission when they and we voted for concentration.

Most certainly it is good mission policy to turn things over to the nationals and to teach the new

churches to walk by walking, but it was never the thought to do this in order to release the church at home of its missionary obligation. It has always been our purpose as the task is completed in one area and forces are thus released to move them into other unoccupied fields. What, for instance, about the 25,000,000 contiguous to our present India field? Turning things over to the nationals was never conceived of as a clever process of giving the churches at home more money to spend on themselves, on larger and more beautiful buildings or more expensive rituals. There is no virtue in a shorter line if it is to be left as thin and weak as the longer line was. The only virtue in a shorter line lies in our ability to make it a stronger line. Concentration is the opposite of dilution. Just as quickly as the present financial difficulties can be cared for we need to strengthen all along the shortened line.

The needs still exist. We have the means for answering them. The obligation is still ours. Souls are still hungry for the bread of life. One evening I met a number of Mungeli's leading Hindu citizens at their club. The next night a committee of two of them waited upon me and invited me to speak to them in the school auditorium. This I consented to do. Anxious to say the most helpful thing, I asked for a suggestion as to a subject. They said, "You have traveled much, you will know what to say." Taking their lead or what I thought was a lead, I asked, "Would you like me to tell you of a journey I once made into the Belgian Congo in Africa?" They were too gracious to say "No," but I saw at once that they did not care for the suggestion and then they frankly, rather longingly, said, "Talk about religion, we are interested in that." And so on the following night, I spoke to a group which filled the hall to overflowing on religion as a way of life. That is what they are hungry for and that is what we are giving them through every department of our mission work.

Dawn-Time

A Thought for Easter

Dawn-time, and morning light,
And splendors mounting up the sky.
Bird songs, and sudden flight,
Of hummers in an ecstasy.

Fair breezes on the face,
Incense, and drops of twinkling dew,
Fresh courage for the race,
And strength the battle to renew.

Daybreak, and flood of dawn!
When the long, long night of fear is o'er;
Morn's breezes blowing on
The face from life's eternal shore.

Returns On Our Investment In French-America

By JOY F. TAYLOR



Left: French-Acadian father and children ministered to by our work in Louisiana. Center: The new High Mount Christian Church for the French-Acadians at Lake Charles. John Newman is the pastor. The new buildings at Kinder and Mamou are similar. Right: Mr. and Mrs. Will Armstrong, our missionaries in the French field in Louisiana, with John Newman, French evangelist.

I WILL never forget that night, and the rebirth of faith which I then experienced.

It was while four of us were driving from Kinder, Louisiana, where we had attended a night meeting, to Lake Charles, where I was to take a night train. A torrential, driving rain enveloped the car in a silver curtain through which the headlights of the car but dimly picked out the road ahead. As is often the case when nature awes by her spectacles of fury and power, we had felt more closely drawn in human fellowship. There had been revelations of wistful desire to be more greatly used by the Spirit of God for the betterment of a people already very greatly loved; there had slipped out indications of sacrifices gladly made; of hardships endured; of misunderstanding patiently borne. Then came a chance remark in which I questioned just what the new hardship of the suspension of one-half of operating expenses and salaries would impose in the French field. Evidently the word had not yet come to these workers for there was a stunned silence after I had finished the effort to explain—a silence which revealed the full fury of the storm outside. Nature seemed to be reflecting the tumult of surprised anguish which dawning realization was imposing on those three human beings, as nimble minds began to sense what would be involved for a work rapidly growing and already challenging every ounce of ability to meet the clamoring needs.

Then Mr. Armstrong spoke—a man whose life had been one sacrifice after another toward the attainment of ideals of Christian service: “Tell them we will not let the work suffer if we can find ways to prevent it. We shall manage somehow. I came to this work from a successful pastorate at a considerable sacrifice, knowing something of the uncertainties which might develop. Already I have been richly rewarded in the friendship of these people. Somehow this further handicap will be overcome—it *must* be. Too much is at stake—but how (the sigh accompanying this was almost a groan)—the good Lord must show us.”

Another pregnant silence. Human hearts were too overborne for speech. Sitting by the brave wife, I sensed suffering in her heart as I thought of the big son ready for college but happily teaching and preaching to help Dad because college wasn't possible on a home missionary's salary; of the struggle not to lose the home; of the many crying needs of suffering French people which had been met out of the scanty means of the manse. Before she spoke I knew what that tried and proved staunchness would prompt her to say; and I was right. It was another testimonial of that “faith of the mothers, living still.”

And then John Newman spoke, that great-souled French-American who has proved a true “Jonathan” to Will Armstrong's “David.” How they loved, re-

spected and trusted each other had been revealed to me that day in many unobtrusive acts, words and looks. Now his voice, so resonant in proclaiming the love of God for the French-Americans, his brothers, rang with vibrant conviction: "I have walked miles to preach Jesus Christ and I am strong to walk again. Three years did I preach with no money but my own hands did make; five days one time we were without rice or bread in our house until God sent good friends to help. But I *must* preach. It will come all right, I know. Think how happy we are—three months, six months, one year—whenever the time comes that we can go to those who have trusted us that we may live, and say to them, 'Now we can pay all.' But I cannot stop preaching because the churches do not send the regular money. I will take back the Ford, because I can no longer make the payments, and I will say 'Take and keep it until again I can pay.' Until then I will walk or kind friends will help that I get to where I must preach and help my people."

When I remembered the miles between points that we had covered that day, and recalled that there were nine preaching points in an area of eighty-five by sixty-five miles served by these two men and their fellow-evangelist, Philip Prather, I gasped at the sublime assurance of the man that somehow he would be able to cover his part of that large territory.

Do you wonder that my faith in our great home missions program was reborn that night? To myself I murmured, "Yea, Lord, I believe. Help thou my unbelief."

For nearly fifteen years Disciples of Christ have maintained home mission work among 30,000 of the nearly 300,000 French-Acadians, who live in southwestern Louisiana. At the present time only ten per cent of the adults over fifteen years can yet speak English, although children are compelled to speak it while at school. But at this very point comes a great problem in social adjustment, which can be made harmoniously only as mutual understanding between the generations is brought about by men and women of good will who know and appreciate both generations. Such men and women our present missionaries are. I talked that day to Americans and to French-Americans in the communities where we went, and the esteem in which our missionaries are held was very apparent.

Ably seconded and encouraged by his wife, Will Armstrong entered the academy of Cotner College at the age of twenty-seven to prepare himself for the Christian ministry. He had proved himself for the calling by faithful leadership as a young farmer to the rural church of his own community. In these efforts, he states, he was inspired and helped by Jesse Bader, then pastor of the Atchison, Kansas, church. For eight years the brave couple worked, in season

and out, to fulfill their obligations to their three children and to keep the father in school. Most of that time he preached on Sundays, but afternoons and holidays, even late night hours, found him working with his hands. No task was too menial if it meant realization for their dreams. The wife shared in the expanding intellectual life of her husband, and she is an alert, capable and intelligent helpmate. The children, too, have caught the spirit. Donald at eighteen years is already happy in teaching regularly and preaching when he is needed. The thirteen-year-old daughter, Ruth, has organized a Junior Christian Endeavor of over a dozen French children in the High Mount Church in Lake Charles, of which John Newman is pastor, and is ably carrying the leadership of the younger children. Nine-year-old Roger wins many friends by being his happy, jolly, small self. Truly this family is of one mind in serving.

PERHAPS the greatest accomplishment made by the Armstrongs in their six months of service in the French field is that of enlisting the interest and cooperation of the American churches in that region, such as has never existed in the work prior to this time. They work heartily and willingly as members of the American church at Lake Charles, and in every way endeavor to bring about cordial understanding and relationships between the French-speaking and English-speaking groups who call themselves Disciples of Christ.

In the afternoon we visited three or four of the humble but oh, so hospitable homes. It would be impossible to describe the stark poverty of these homes, although they were usually orderly and neat. There was a very young mother of two poorly dressed, clean little boys, who had had a badly infected foot for three months. When the young father was asked what had been done for the infection, with a hopeless shrug he said, "I like to take her to the doctor, but no money; stores give me credit no more; I think the doctor not give credit either." Immediately Mrs. Armstrong made up her mind to see the doctor, and that night at church the husband was told, "Tomorrow we will come to take your wife to the doctor. He will be glad to trust you. Anyway that foot must be cared for."

John Newman, one of the two French evangelists, is not only a devoted Christian but one whose winsome personality makes many friends for the cause to which he has so passionately devoted himself. Not only by word of mouth, but by friendliness, sympathy, and understanding does he draw his fellow-French people to the Christ whom he serves. With splendid native endowment in physique and intellect, we may look for ever-greater returns on our investment in him. Mr. Armstrong says of him that he is tireless in his work, and extremely anxious to learn

ever-better ways—two essential qualities for adaptability to the changing conditions of the French field.

Philip Prather, the other French evangelist, likewise has qualities of charm and persuasion, and is ably assisted in work among young people by a capable older daughter of whom he is justly proud.

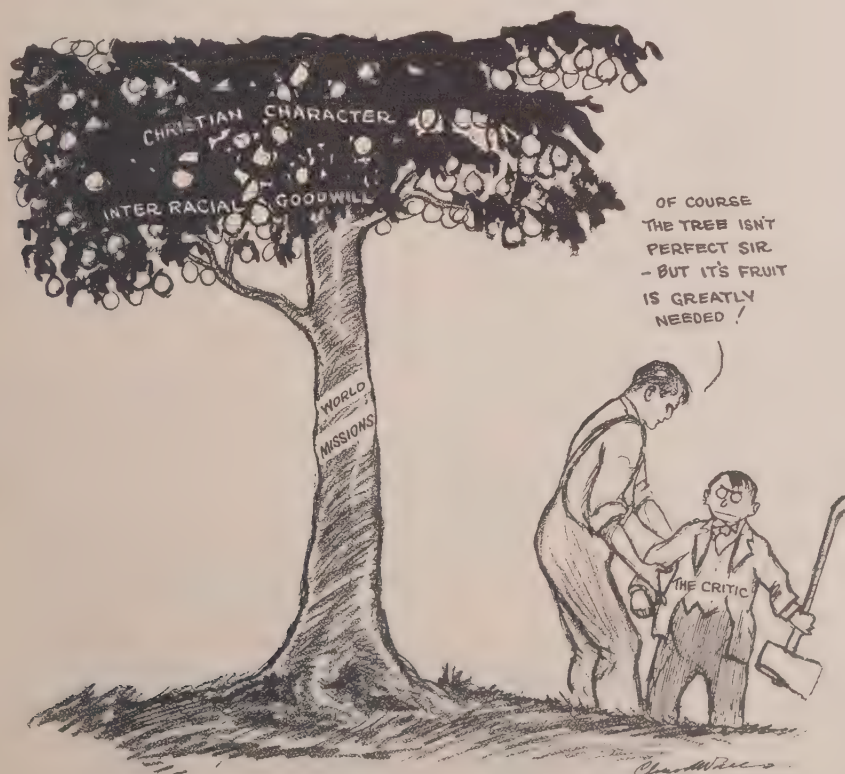
How I wish I could show to all our readers the simple beauty and serviceability of our three new chapels in the French field! These have been recently completed out of Jubilee Funds at the incredibly low cost of \$2,800 each. Thanks to A. F. Wickes, advisory architect of the church erection department of the United Society, and to F. B. Crockett, an able local contractor, we have three significantly worshipful buildings. The pictures of the exterior do not reveal the beauty of the light streaming softly through the amber panes in the French windows; nor the admirable proportions which make the churches seem spacious, though they are actually small; nor the charming simplicity of hand-hewn pews, pulpit and communion table.

A good testimonial to the effect of these chapels on the human spirit as it reaches out for God, was witnessed at the service at Kinder that night. Six months ago Mr. Armstrong informed me the children ran to and fro, and even adults were noisy. But six

months of teaching and the effect of the buildings have brought about a marked change. Even the children—of whom there were many—were remarkably orderly. During the prayer there was absolute quiet. Visiting is confined to the large vestibule, separated by wooden hinged panels from the auditorium, and which in time of overflow may be pushed back to allow those seated in chairs in the vestibule to hear and to see.

How joyfully and heartily those people sang! A choir of young people and a junior choir of thirty-five small boys and girls added much to the spirit of corporate worship. And how quietly did they listen to an impassioned sermon in French by "Brother John," followed by another sermon in English by Mr. Armstrong, in which he endeavored to meet the needs of the younger people of the group. The two hours were short for all of us, and with regret we shook the hand of every one of these delightful new Christian friends.

So goes the life of our home missionaries—Interpreters, Conciliators, Cooperators are they. It is truly abundant life as well as Life Abundant that they are bringing, and that *we* are bringing to the French Acadians of America, through them.



—Reprinted from *The Baptist*

A Close-up of Mr. Gandhi

As Revealed in a
Personal Visit

By

W. F. ROTHENBURGER

A SMALL brown bundle of humanity weighing less than a hundred pounds, unclothed from thigh to foot and from waist to head, hair closely clipped except for the small Hindu tuft on the crown of his head, two front teeth missing—such was this leader of millions as I saw him half reclining on his oriental mat in the private home of one of his Bombay friends. His real name is Mohandas Karmachand Gandhi. The world has borrowed from his people the more familiar and well-earned title “Mahatma,” meaning great soul or saint.

Notwithstanding the attitude of his severest critics, he probably commands a greater following than any other living man. One of his biographers and a personal friend, C. F. Andrews, describes a hundred thousand persons coming to hear him speak. Those who could get within hearing distance hung upon his words as though they were dripping with honey, while others looked upon his frail form as if he were a god come to earth. Long before we in America knew about him, Count Leo Tolstoy took him seriously. The Russian sage’s estimate of the man has already been more than vindicated. Even Charlie Chaplin recently came out from an interview with him in London tremendously impressed.

In recent years Mr. Gandhi has attracted greatest attention by his political activities. His chief interest is the independence of the more than three and a quarter million of his fellow-men of the brown race. His program is threefold—*Swadeshi* (home patronage), *Khaddar* (home spinning) and *Ahimsa* (soul force). It is thought that his contacts with Moham-medanism inspired him to translate his religion in terms of aggressive politics and economics. When I

asked him about the greatest need of his people, he promptly replied, “Bread,” and with much fervor set out to describe the utter poverty of millions. It was with deep pathos that he described the suffering of mothers and babies especially. For a long time Mr. Gandhi felt that the Briton and the Indian could be made to supplement each other and that the two nations could retain their present political relationships with mutual profit. But the disillusionment which came to him in the Boer War in South Africa so disturbed his soul as to lead him to demand complete independence. During his educational career in London as a young man, he adopted the English conventional dress. But on his recent visit to England not even the presence of the king himself could divest him of his native *khaddar*. Neither would his nonconformist spirit yield to the ecclesiastical demands of the Vatican imposed upon those who have audience with the Pope.

His political methods are without precedent in history. *Ahimsa* is his keenest weapon. He relies on “soul force” rather than upon physical force. He first practiced *Ahimsa* in South Africa while championing the rights of the Indian colony. At one time he and one-fifth of the entire colony of 7,500 souls were cast into prison. Now he is experiencing his third or fourth imprisonment. But it is commonly conceded that he has gained more permanent ground for his people through nonviolence than could possibly have been done by a violent revolution.

The origin of his soul-force philosophy he attributes to a Hindu poem which he learned as a boy. The reading of Tolstoy gave the idea marked acceleration. But it remained for the Sermon on the Mount to crystallize his thinking and to provide the courage to practice it. His services on the hospital staff during the Boer War and his activities in recruiting Indian soldiers for the World War seem to border on inconsistency. His threat “to sacrifice millions of lives,” if necessary, to gain the freedom of his people has been interpreted as a weakening of his nonviolent attitude. Only time will tell, but were I a prophet I should predict that he personally will practice *Ahimsa* to the end of his life.

Communion with God is to him a constant reality. His periods of quiet and prayer are as regular as his meals and the presence of no dignitary is allowed to break in upon him. The invisible muezzin which summons him to prayer is the hunger of his own soul calling from within the confines of his inner being. The Mahatma prays much and long and quietly listens for “the still, small voice.”

However, the power displayed by this friend of the brown multitudes roots in his religious convictions. He believes in one supreme being. Yet it matters not to him whether this being is expressed in terms of Jehovah, Allah, or any other deity. He looks upon God as Truth, Light, Life, Love, and probably would feel at home in a modern pantheon. In this respect, as in many others, he breaks with orthodox Hinduism.

Furthermore, communion with God is to him a constant reality. His periods of quiet and prayer are as regular as his meals and the presence of no dignitary is allowed to break in upon him. The invisible muezzin which summons him to prayer is the hunger of his own soul calling from within the confines of his inner being. The Mahatma prays much and long, and quietly listens for "the still, small voice."

Again, he breaks with orthodox Hinduism in his attitude toward the caste system, the most cruel social barrier known to man. Though a high caste Indian, he is not a Brahman. His father was a government officer and his mother a devoted Hindu. In his own *ashram* (colony) untouchables are admitted. He would not forbid the intermarrying of castes, for in his thinking they no longer have a religious content. Castes are to him in the East what the different professions are to us in the West.

In keeping with the orthodox Hindu custom, while yet a small boy he was betrothed by his father according to the requirements of the signs of the Zodiac. Upon embarking for London for his education, he left a young wife and infant son behind. Later he has come to believe that for himself marriage is "a fall" and he now lives an ascetic life.

This does not mean, however, that Mr. Gandhi does not entertain a very high regard for woman, for when I inquired what he would think of woman suffrage for India, he replied, "I should welcome it." "Were India a republic," said he, "and had we a woman of presidential capacity I should vote for her." In comparing the women of the west with the women of India, he remarked, "Our women do not have the well-rounded culture acquired by your women, but I believe they possess every essential quality for happy wifehood and motherhood."

Mr. Gandhi's soul is sensitive to both the social and the individual evils of his day. To my question about prohibition for India, he contended, "It would better India. My people are not a drinking people, but government seems to demand the revenue from the traffic," reminding me at the same time that the income from that source approximated sixteen million pounds. His information concerning the practical results of the Eighteenth Amendment in the United States came largely from the English press, which, of course, is none too favorable. But he listened intently as I answered his question about the

To him evil is a terrible reality, but its origin has always baffled him. He does not try to reason it out. He believes that God is essentially good and that right will ultimately triumph. When he cannot see the way through a moral problem he takes great comfort in Newman's words, "Lead, kindly light, amid the encircling gloom."

economic and moral gains of prohibition in America. Mr. Gandhi is a prohibitionist.

To him evil is a terrible reality, but its origin has always baffled him. He does not try to reason it out. He believes that God is essentially good and that right will ultimately triumph. When he cannot see the way through a moral problem he takes great comfort in Newman's words, "Lead, kindly light, amid the encircling gloom."

This saint of India is amazingly well acquainted with Christianity, its tenets and its practical operations. The sacrificial and mystical elements have gripped his sensitive soul. Such hymns as *Nearer, My God, to Thee* and *In the Cross of Christ I Glory*, are a part of his very being. Even missionaries contend that he practices the Sermon on the Mount to a greater extent than the majority of Christians. Likewise, he has a high appreciation of his Christian friends, who are many. But he has a critical word to say about some of the practices of Christians. When I asked him as to which type of Christian missions had made the greatest contribution to the uplift of his people—the evangelistic, educational or social service—he promptly replied, "Christianity as I understand it, began as a spiritual religion, but I am very much afraid it has deteriorated into a commercial thing." Then he explained in these words—"Not so long ago I came into possession of the annual report of one of the Christian bodies operating in my country. The report was replete with figures, figures, figures. So many dollars spent, so many converts made, which by the process of mathematics, a convert can be bought for a certain number of dollars."

With all Mr. Gandhi's appreciation of Christianity and in spite of what he has borrowed from it, he has been given more credit for being a Christian than he deserves or than he really wishes. While a student in London he attended church. I was told by an English missionary in India that he once went to Dr. F. B. Meyer, saying that he was ready for Christian baptism. He was advised to take that step upon his return to India where he would have greater influence upon his people. This is a missionary's report. I have never found the statement verified in print.

His biographers state that while in South Africa he was a regular attendant at several churches and that the Friends Church came nearest to his tastes. That he sought long and hard to think his way through Christianity is indicated by the fact that upon returning to his native land he had extended conference with an outstanding Indian Christian, but without results. He reads the Bible with profit, but he classes it with all other sacred books, the Koran of the Mohammedan and the Hindu's Bhagavad-Gita. He confesses that when he was near death his greatest comfort and hope came from his beloved Gita. Likewise, he admires Jesus of Nazareth, he follows him to the cross with great reverence and from his sacrificial spirit drinks great draughts of challenge and inspiration. Hymns about the atonement are his favorites and are used in his own school. But to him Jesus is only one of many incarnations and is by no means supreme. He borrows from any other religion

which appeals to him, but his primary allegiance is still to Hinduism.

In spite of the fact that he has broken with orthodox Hinduism in matters of caste, untouchability and in other ways, he has never forsaken his belief in the sacred cow. "Why should I?" says he. "She tills the soil, produces food for our children and is the mother of life." To him the most distinguishing marks of the Hindu are not to be found in the routine of chanting sacred texts, in making pilgrimages to sacred shrines, or in observing the rules of caste, but rather in the protection of the sacred cow. Mohandas Karmachand Gandhi is at once the greatest Hindu of his generation, and one of the most powerful allies of Christianity. Upon him, more than upon any other soul, depend both the destinies of a nation struggling for freedom and the colonial policy of a mighty empire. The world waits.

A Communication to the Churches Regarding the Crisis in the Far East

From the Foreign Missions Conference in North America

THE international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of Western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for him. They are worthy of affection, confidence and cooperation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to maintain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The Kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian Internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be based only on a reasonable and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardly won in the fabric of peace machinery which is gradually being

erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of the Western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the present crisis. This we welcome and would that Christians might give full support to such measures.

We call upon the Christian church to enlist its energies to support and improve the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China imploring aid in averting the threat to world peace, we have cabled the National Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict.

"That was what the winter's famine had taken from them. It would have taken them all except that in the great pools lying everywhere which were left from the flood, there were shrimps, and these they had eaten raw and were still eating, although they were all sick with a dysentery that would not get well. In the last day or so his wife had crawled out and dug a few sprouting dandelions. But there was no fuel and so they also were eaten raw. But the bitterness was good after the tasteless flesh of the raw shrimps. Yes, spring was coming."

Barren Spring

By PEARL S. BUCK

LIU, the farmer, sat at the door of his one-room house. It was a warm evening in late February, and in his thin body he felt the coming of spring. How he knew that the time had now come when sap should stir in trees and life begin to move in the soil he could not have told himself. In other years it would have been easy enough. He could have pointed to the willow trees about the house and shown the swelling buds. But there were no more trees now. He had cut them off during the bitter winter when they were starving for food and he had sold them one by one. Or he might have pointed to the pink-tipped buds of his three peach trees and his six apricot trees that his father had planted in his day so that now, being at the height of their time, they bore a load of fruit every year. But these trees were also gone. Most of all, in any other year than this, he might have pointed to his wheat fields, where he planted wheat in the winter when the land was not needed for rice, and where, when spring was moving into summer, he planted the good rice, for rice was his chief crop. But the land told nothing, this year. There was no wheat on it, for the flood had covered it long after wheat should have been planted, and it lay there cracked and like clay, but newly dried.

Well, on such a day as this, if he had his buffalo and his plow as he had always had in other years, he would have gone out and plowed up that cracked soil. He ached to plow it up and make it look like a field again, yes, even though he had not so much as one seed to put in it. But he had no buffalo. If anyone had told him that he would eat his own water buffalo that plowed the good land for him, and year after year pulled the stone roller over the grain and threshed it at harvest he would have called that man an idiot. Yet it was what he had done. He had eaten his own water buffalo, he and his wife and his

parents and his four children. They had all eaten the buffalo together.

But what else could they do on that dark winter's day when the last of their store of grain was gone, when the trees were cut and sold, when he had sold everything, even the little they had saved from the flood, and there was nothing left except the rafters of the house they had and the garments they wore? Was there sense in stripping the coat off one's back to feed one's belly? Besides, the beast was starving also, since the water had covered even the grass lands, and they had had to go far afield to gather even enough to cook its bones and flesh. On that day when he had seen the faces of his old parents set as though dead, on that day when he had heard the crying of his children and seen his little daughter dying, such a despair had seized him as made him like a man without his reason, so that he had gathered together his feeble strength and he had done what he said he never would; he had taken the kitchen knife and gone out and killed his own beast. When he did it, even in his despair, he groaned, for it was as though he killed his own brother. To him it was the last sacrifice. Yet it was not enough. No, they grew hungry again and there was nothing left to kill. Many of the villagers went south to other places, or they went down the river to beg in the great cities.

BUT he, Liu the farmer, had never begged. Moreover, it seemed to him then that they must all die and the only comfort left was to die on their own land. His neighbor had come and begged him to set forth with them; yes, he had even said he would carry one of the old parents on his back so that Liu might carry the other, seeing that his own old father was already dead. But Liu had refused, and it was well, for in the next two days the old mother was dead, and if she had died on the way he could only

have cast her by the roadside lest the others be delayed and more of them die. As it was he could put her safely into their own ground, although he had been so weak that it had taken him three days to dig a hole deep enough for her little old withered body. And then before he could get her buried he and his wife had quarreled over the poor few clothes on the old body. His wife was a hard woman and she would have buried the old mother naked, if he had let her, so as to have the clothes for the children. But he made her leave on the inner coat and trousers; although they were only rags after all, and when he saw the cold earth against his old mother's flesh—well, that was sorrow for a man, but it could not be helped. Three more he had buried somehow, his old father and his baby daughter and the little boy who had never been strong.

That was what the winter's famine had taken from them. It would have taken them all except that in the great pools lying everywhere, which were left from the flood, there were shrimps, and these they had eaten raw and were still eating, although they were all sick with a dysentery that would not get well. In the last day or so his wife had crawled out and dug a few sprouting dandelions. But there was no fuel and so they also were eaten raw. But the bit-

terness was good after the tasteless flesh of the raw shrimps. Yes, spring was coming.

He sat on heavily, looking out over his land. If he had his buffalo back, if he had his plow that they had burned for fuel, he could plow the land. But when he thought of this as he did many times every day, he felt helpless as a leaf tossed upon the flood. The buffalo was gone; gone also his plow and every implement of wood and bamboo, and what other had he? Sometimes in the winter he had felt grateful that at least the flood had not taken all the house as it had so many other houses. But now suddenly it came to him that he could be grateful for nothing, no, not even that he had his life left him and the life of his wife and the two older children. He felt tears come into his eyes slowly as they not even came when he buried his old mother and saw the earth fall against her flesh, bared by the rags which had comforted him that day. But now he was comforted by nothing. He muttered to himself.

"I have no seed to plant in the land. There the land lies! I could go and claw it up with my hands if I had the seed and the land would bear. I know my good land. But I have no seed and the land is empty. Yes, even though spring comes, we must still starve!"

And he looked, hopeless, into the barren spring.

An Editor's Call to the Church

By WILLIAM T. ELLIS

THIS is not an essay, but a bit of reporting. I am not responsible for the sentiments expressed, although I share them. They are all up to an editor, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit paraphrased—but the views are accurately his.

On this occasion, the editor of a daily newspaper, upon whom I was paying a call, had barely greeted me before he began to challenge the church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility.

Pointing an indicating finger at me, he demanded, "Doesn't the church know that it is all up to her? She should be the rallying center of all real relief. She has the Word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a gospel for the people. This thing that has happened is all within the church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern." "Every church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the church when in trouble. This is your chance; this is your chance; look out that you don't miss it!"

We were interrupted by the arrival of other newspaper workers. After introductions and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that this is their hour. Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the church can make plain the will of God to the people who need comfort and guidance and inspiration. Mark what I say: this is the church's chance. You tell them so." So I have done as directed.



The harbor at Rio de Janeiro, Brazil, at night

Let's Go Sailing Down to Rio!

By ROBERT M. HOPKINS

THERE are three reasons why the Eleventh World's Sunday School Convention to be held in Rio de Janeiro, Brazil, July 25-31, 1932, will prove a significant convention.

In the first place, the convention is earnestly wanted at Rio de Janeiro. A group of workers in Brazil have been seeking to have the World's Sunday School Convention come to their city since 1910. It was in that year that the Sixth World's Sunday School Convention met in Washington, D. C., and the delegates from Rio de Janeiro who attended brought a cordial invitation to hold the next convention in their city. This invitation was repeated at Zurich in 1913, at Tokyo in 1920, and at Glasgow in 1924. Finally in 1928 at Los Angeles the invitation was accepted upon the urgent insistence of a delegation of seventeen leaders who had come from Rio de Janeiro to Los Angeles to press the claims of their city, their country and their continent. Twenty-two years have these good friends waited for the coming of the World's Convention, and that in itself will make a significant convention as it finally arrives.

In the second place, Sunday school workers will be pioneering as they go to Rio de Janeiro next July. While this is the eleventh of the world series of Sunday school conventions, it is the first one to be held south of the equator. It is moreover the first representative world gathering that South America has ever entertained. It is significant that this first world gathering is to be a Sunday school convention, for the Sunday school has always been the pioneer movement within the church. Sunday school workers will

discover a new world in South America with which many of them are altogether unfamiliar. Brazil itself is a mighty country. The twenty states of Brazil are larger in area than the forty-eight states of the United States. Forty millions of people live in Brazil, and their capital city, Rio de Janeiro, is one of the most beautiful cities in all the world. South America is a continent teeming with immense possibilities of every kind. The lure of it all, and especially the charm of Rio de Janeiro, will linger long in the hearts of those who make the pilgrimage as pioneers next July.

But most important of all is the fact that this World's Convention in 1932 is coming at a most significant time in the history of Latin America. God in his providence seems to have held the convention back until now. This is an era of marked transition in the thought life of a hundred million Latin Americans. Within the past eighteen months there have been more revolutions throughout Latin America than in the preceding one hundred and fifty years. While of course these revolutions are not all due primarily to religious conditions, yet as a result of almost every one of them, the cause of evangelical Christianity has been advanced. Those who go to Rio de Janeiro therefore will not only be tourists beholding a wonderful outlook upon a new part of the world, and pilgrims enjoying the fellowship that these great world Sunday school conventions so richly afford, but they will be in deed and in truth missionaries also, making by their very presence a vital contribution to the ongoing of evangelical Christianity.

It is for these reasons that the coming of the World's Sunday School Convention to Rio de Janeiro is anticipated by leaders in Latin America as "the most important evangelical event ever scheduled to take place in any part of Latin America." A splendid delegation is in process of formation that will probably total about two thousand persons. Full information regarding rates and routes of travel may be had from the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The program for the convention is rapidly assuming form. It makes central the convention theme "O CHRISTO VIVO" (The Living Christ) in presenting the challenge of religious education from around the world. General sessions, popular conferences and seminar groups will be utilized. The exhibit which is being assembled under the supervision of H. E. Cressman of the American Baptist Publication Society, Philadelphia, will be housed in the National Art Gallery so that it will have unusual prestige. H. Augustine Smith of Boston University will direct the pageant and music of the convention whose chief sessions will be held in the spacious Municipal Theater, the most beautiful auditorium in South America. A World Council of Youth will be held under the leadership of Dr. George Stewart, pastor of the First Presbyterian Church, Stamford, Connecticut, in which a hundred picked young people from many nations will participate, and their findings will later be presented to a larger Convocation of Brazilian Youth, as well as to the general convention itself.

The program participants will include Sir Harold Mackintosh, president of the World's Sunday School Association, Halifax, England; Dr. Luther A. Weigle, dean of the Yale Divinity School, and chairman of the executive committee of the World's Sunday School Association, New Haven, Conn.; Paul Sturtevant, treasurer of the World's Sunday School Association, New York City; Dr. W. C. Poole, past president of the World's Sunday School Association, and now pastor of the American Church, Buenos Aires; Dr. James Kelly, British secretary of the World's Sunday School Association, Glasgow; and Dr. Robert M. Hopkins, North American secretary of the World's Sunday School Association, New York City; Dr. A. R. Kepler, secretary of the Church of Christ in China, Shanghai; Rev. Enrique C. Sobrepena, pastor of the United Evangelical Church, Manila; Dr. Daniel L. Marsh, president of Boston University, Boston; Dr. S. G. Inman, secretary of the Committee on Cooperation in Latin America, New York City; Dr. John A. Mackay, formerly a missionary in South America.

The seminar groups will study six pertinent themes: "Training the Leadership for Christian Education," "Christian Education in Mission Schools and Col-

leges," "Cooperation in Christian Education," "Daily Vacation Bible Schools," "Week Day Religious Education," and "Preparation and Publication of Curriculum Materials."

The popular conferences, in which will be considered the problems and methods of work in the Sunday school, will group themselves about "The Christian Education of Children," "The Christian Education of Youth," "The Work of Pastors, Directors and Superintendents in Christian Education," "Present-Day Problems in Christian Living," and "Christian Belief and Contemporary Thought."

Post-Convention Trips to Asuncion and Iguassu Falls

MANY delegates to the Rio Convention, and particularly Disciples of Christ will want to take advantage of the opportunity following the convention to visit the quaint old city of Asuncion, Paraguay, and the famous Iguassu Falls on the boundary between Argentina and Brazil.

From Buenos Aires modern, comfortable steamers leave three times a week on the picturesque four-day journey, eight hundred miles up the rivers La Plata, Parana and Paraguay to the four-century-old town of Asuncion. Here visitors have an opportunity to see many quaint contrasts: oxcarts and late model automobiles, countrymen in native costume and city cousins in attire fashioned after the latest Paris and London models; barefooted peons, and ranchers with richly caparisoned saddle horses; poorer class women smoking their homemade cigars as they walk rapidly along the cobblestone streets or dodge their docile donkeys between electric trolley cars and rapid auto busses. Paraguay is the land of yerba mate, and Asuncion is a good place to buy a dozen or so of the inexpensive decorated mates, or gourds from which everyone drinks the native herb, yerba. This "tea" is now being shipped to all parts of Europe and the United States. While in Asuncion one must not fail to see and buy some of the world famous Nanduty lace which the countrywomen make.

In Asuncion is located one of the newer Protestant mission schools, Colegio Internacional, the only school in the country offering coeducation throughout its grammar and high school courses. This school, in its fine group of buildings, is conducted by Disciples of Christ. It is only a block from one of the leading hotels and should be visited by every delegate arriving in Asuncion. Missionaries stationed there will be glad to assist delegates in making their visit in Asuncion most worth while.

From Asuncion it is easy to make the trip to the famous Iguassu Falls. The 200-mile railway trip across Paraguay takes the traveler through the richer part of the fertile agricultural and grazing country, where oranges grow wild and cattle graze in natural meadows. The three-day steamer trip on the upper Parana gives one an opportunity to appreciate the immensity of South America's forests and the extent of her river systems. Landing at Port Aguirre, the traveler is taken by motor the remaining eleven miles along the Iguassu to the falls, magnificent in their stupendous size and tropical setting. There is a series of falls, the highest with a drop of 210 feet, as compared with Niagara's 164. The various falls have an aggregate width of about two miles, double that of Niagara.

The total inclusive cost for the trip from Buenos Aires to Asuncion, Iguassu Falls and return, is approximately \$200.00 (U. S.). At least three weeks' time should be allowed to complete this entire trip leisurely. Delegates who wish to go only to Asuncion from Buenos Aires can complete this round trip in ten days, although fourteen would afford a longer time in the interesting city of Asuncion. The inclusive cost of the trip from Buenos Aires to Asuncion and return is approximately \$120.00 (U. S.).

HUGH J. WILLIAMS.

"Shall I Vote in the 'Literary Digest' Poll?"

By JAMES A. CRAIN

AS THE *Literary Digest* poll on prohibition, with its attendant radio and newspaper publicity engages public attention, the question arises again, as it has arisen in previous polls of this sort, "What shall I do with my ballot? Shall I send it in or destroy it?"

Numerous arguments are put forward to prove that drys should participate in the poll by sending in their ballots and using their influence to see that other drys do the same thing, urging that such a course would go far to overcome the idea prevalent in some quarters that prohibition does not have the support of the majority of the people of the country. A strong showing, they believe, would effectually silence this clamor. Others believe that failure to cooperate indicates a lack of sportmanship on the part of the drys and a fear that they are actually losing public support.

In spite of these arguments, dry leaders have consistently counseled their followers to ignore all non-binding and extra-legal referenda, whether carried out by private initiative or in the form of "advisory" votes in regular elections. This action was taken by the National Council of Organizations Supporting the Eighteenth Amendment, after full and complete discussion on the floor—a discussion in which there was strong dry support for a national referendum. But when the question came to a vote it was overwhelmingly negative.

The reasons for this stand on the part of dry leadership are fairly obvious and have been stated again and again, but it will do no harm to repeat them.

First. The *Literary Digest* poll is an unofficial, extralegal and nonbinding "straw vote" taken by a commercial magazine. That it is at least partly an advertising scheme is proved by the enclosure of special subscription offers for the duration of the poll, radio announcements, and widely distributed newspaper publicity. There is no disinterested check on the sources from which the 20,000,000 names on the mailing list are secured. Presumably they are reputable citizens, but a ballot that does not reveal the name and address of the voter, whether he is an adult or a minor, an alien or a citizen—in fact, nothing but his X mark and the name of his state, has sufficiently obvious possibilities of counterfeit and fraud to warn the wary. There are frequent stories of individuals receiving from three to five ballots, and in some cases, voting all of them.

Second. Of the 20,000,000 ballots sent out in 1930, fewer than 5,000,000 were returned, though *Literary Digest* paid the postage both ways and all the recipient had to do was to mark his ballot and drop it in the

nearest post box. The drys contend that instead of computing sentiment on the basis of the returned ballots, the tabulation should take into consideration those not returned as well. Such a compilation of the 1930 poll would show:

Those favoring continuation and enforcement	1,464,098
Those favoring modification	1,399,314
Those favoring repeal	1,943,052
Total ballots returned	4,806,464
Those not answering, therefore not interested in the poll	15,193,536
Total ballots mailed	20,000,000

On this basis, the total wet vote (those favoring either a plan of modification or outright repeal) amounted to less than 17 per cent of the total ballots mailed. The drys contend that the failure of more than 15,000,000 people to return their ballots in the face of the radio and newspaper discussion of the effort, is far more important than 4,806,464 who did return them. It does indicate, after making due allowances for ballots never delivered to addresses, those deceased, etc., that approximately 75 per cent of the individuals interrogated were not sufficiently agitated about prohibition to vote against it when a prepared, prepaid-postage ballot was placed in their hands. All that the 1930 ballot indicates is that 3,342,366 people out of 20,000,000 want either repeal or light wines and beer. This is not tremendously significant in the face of a total presidential vote of nearly 38,000,000 in 1928.

Third. The drys hold that participation in every "straw vote" or poll would dissipate energies in directions that can bring little or no return to their cause. They much prefer to lend their efforts toward better observance and enforcement. In the final analysis, the prohibition battle will be decided at the ballot box in the election of local state and national officials. Prohibition has been more or less of an issue in every congressional and presidential election since 1920, and in 1928 it was the principal issue. In every election the drys have consistently maintained a working majority in Congress, and they propose to follow the course which has proved successful thus far.

The returns from the current poll published under date of March 5, show ballots coming in from exactly one-half of the states. In this list is included every one of the notoriously wet states, each with a good majority for the wet cause. It is a well-known fact that first impressions are the most lasting, and when ballots are sent out under conditions which permit

the wet sections to vote first the inevitable effect is to give the impression of tremendous wet sentiment in the country. Out of 1,024,077 votes opposing prohibition, as released on March 5, 870,895 (or all but 153,182) came from Connecticut, Illinois, Maryland, Massachusetts, Michigan, New Jersey, New York, Pennsylvania, and Ohio, all of whom have active wet groups working in metropolitan centers. The current figures, for instance, show Arkansas as 50 per cent wet, Iowa, 55 per cent, Kansas, 50 per cent, Mississippi, 66 $\frac{2}{3}$ per cent, Maine, 66 $\frac{2}{3}$ per cent, South Carolina, more than 60 per cent, Virginia, 60 per cent, and Tennessee, 50

per cent. That there is some wet sentiment in all of the states is frankly admitted, but such percentages are grossly misleading.

So the dry leaders say to drys everywhere, "Stay out of the *Literary Digest* poll and all other polls and straw votes. Go to the polls on election day and cast your ballot for dry officials from constable to president, and let your suffrage as citizens of a representative democracy be your answer to every proposal to determine American public opinion on national questions. Nonlegal, unauthorized, and nonbinding polls have no place in our system of government!"

When "Aunt Jane" Reached One Hundred



Aunt Charity Jane Wickersham enjoying the festivities of her one hundredth birthday

RARELY are one hundredth birthday anniversaries celebrated, and in our Homes for the Aged but twice in more than twoscore years has such an event occurred. It was natural, therefore, that when Aunt Charity Jane Wickersham, a guest in our Jacksonville, Illinois, Home, rounded out a century on February 9, 1932, it should attract unusual attention. The event was broadcast from radio stations in Jacksonville and Springfield, Illinois. Special musical numbers were dedicated to Aunt Jane. Open house was observed in the Home and all day visitors called to honor this aged woman who not only

had attained to the century mark but was an eighty-year-old Christian. F. M. Rogers, the general secretary of our benevolent work, had passed the word around to our benevolent homes and on the anniversary day one hundred crisp one dollar bills were placed in Aunt Jane's lap, which she in turn placed in the hands of the local home treasurer to aid in the support of the home for the present year. One hundred roses were used in decorating the table; one hundred candles graced the huge birthday cake. It was an outstanding event in the Home's life.

Maintaining a Balance

An Open Letter to a Pastor

Dear Tom:

I WAS in our state ministers' meeting last week and heard a wealth of good things and renewed my youth in the heartening fellowship of my brethren. I pass by the good things of the program, however, to tell you that in the lobbies I heard a group of young men whose discussion showed them steeped in the "either-or" philosophy. One young fellow especially just seemed to know everything. He had settled every problem in the universe and was out to tell the world. He was certainly doing it, and volubly.

The broad philosophy of life which Jesus embodied in the beatitudes can be told in one minute; the six revolutionary paragraphs in the Sermon on the Mount with their, "Ye have heard that it hath been said . . . but I say unto you," can be spoken in three minutes. Lesser mortals drivel their twaddle by the hour if anyone will listen.

I thought of that as I listened to the brethren. But it was of the pitiful inadequacy of the "either-or" attitude that I have thought the most.

Life itself is a balancing of tendencies and forces. We are flesh and spirit. These both have rightful claims on us but they sometimes clash. Wisdom consists in preserving a wholesome balance. Black and white are sharp in their contrast but there are intermediate shades in between so that one may not safely commit himself to the dictum that everything is either white or black. There are some people who are neither in heaven nor in hell but are having a glorious time on earth.

In the ministry, as in life, richness and wisdom consist in striking a livable balance between clashing extremes.

A successful ministry has the "both-and" philosophy. Life is many faced and the minister's interest must be as varied and comprehensive as life. He is not compelled to choose between being a studious recluse and a human social being of many contacts—all kindly. He is not shut up either to his study or to pastoral activity. He is called upon to do both. So is his office and his service to men magnified.

As one progresses in ministerial experience and growth, he gradually formulates broad principles which govern his procedure. Shall he regard the church as an institution and labor for the success and power of the organization? Social prestige, wealth, prominence of members are the great things from the institutional point of view. Physical equipment, imposing architecture, high art in the windows and the

frescoes, the greatest organ in the city or the state—these are of moment to the institution.

But a church is a movement. It must be free, unhampered. Initiative, inspiration, are quickening elements in a free movement.

Fortunately the minister is not compelled to choose one to the exclusion of the other. He must learn to use both. Organization, "something to belong to," visible, tangible, definite, has wonderful power with humanity. It has limitations, inhibitions inherent in its very nature. It tends to dead formalities, to palsied conformity and apathetic routine. But also it has power and cohesion and definiteness. And having an institution and clinging to its use, the aspiring young preacher should infuse into it the maximum of spiritual meaning and freedom and power.

SO THROUGH the whole category of the minister's interest and activities. Everything human is his concern. Every beneficent power, every shade of truth, is grist for his mill.

Not mass evangelism *or* religious education but evangelism *and* religious education. Truth grips the souls of men. Present it in one way or in another way, only so truth be presented and enforced.

This new emphasis on the distinction between the worship service and the preaching service falls under the same principles. If preaching no longer draws and enthralls as we conceive of its having done in the long ago, perhaps we need not throw it out altogether. Perhaps if we would make more of it, rather than less, giving to it long anxious hours of preparation it would be better received. At any rate, if I were beginning my ministry today I should do as I am doing here at Creston. I feel that preaching is one of the deepest needs of men. I do not preach from my "barrel" (my barrel is a hogshead by now), but from my heart. Fresh, new messages every Sunday, distilled from the week's study and meditation as I look at the present distress of the world in the light of my years of experience. I'm "preaching my head off" these days. I like it. The audiences grow, and they listen eloquently. We have had confessions of faith every Sunday since the new year and I look for more than a score by Easter. How is that for a little community like ours?

I hope Janet is enjoying all the prerogatives of a minister's wife, as well as bearing the many responsibilities. Give her and the babies my love.

In the fellowship of service,

ECCLESIASTICUS



Clifford Ford, who "believes in the ministry of the beautiful"

A Power House in Rural Virginia

A Country Church That Makes Itself Felt

By W. M. FORREST

MIDWAY between the University and the Capital of Virginia there stands by the roadside in Louisa County a simple colonial brick church building bearing upon its front merely the word "Gilboa." It is so rural that it is well out in the suburbs of Cuckoo, a village of twelve well scattered houses, and the village is miles away from the nearest railway station, and still farther away from any town. It is one of three somewhat similar churches that united some seven or eight years ago in calling to their service as minister Clifford MacLeod Ford.

C. M. Ford was born in Nova Scotia, reared in Massachusetts, educated at Hiram College, Ohio, where he won a degree and a wife. He preached for Ohio churches at the small towns of Nashville and Delta and then went as a home missionary to Idaho. Later he studied at Boston University and at Harvard, taking a Master's degree in religious education at the former and specializing in rural subjects and problems at both institutions. Thus after long years of study and experience in the fields to which he resolved to devote his life, he came to his Virginia parish. It speaks well for his tact and adaptability that with his New England background and Northern and Western training he has been able to serve acceptably in rural Dixie whose traditions are so intensely Southern. Mr. Ford is not of those who have to ask in dazed bewilderment, "How can we sing the Lord's songs in a strange land?"

After several years' devotion to his three churches, at Cuckoo, Fredericks Hall and Beaver Dam, he was able to concentrate upon the work of the Gilboa and Bethpage churches at the first two of those villages. But he left behind him at Beaver Dam as an enduring monument a handsome new brick church to house the little congregation there. He now ministers to two parishes that jointly own the parsonage he occupies at Pendleton.

Of the two churches, Gilboa is probably the more historic both because of its greater age and because it was the home of W. K. Pendleton, the distinguished son-in-law of Alexander Campbell whom he succeeded as president of Bethany College and editor of the *Millennial Harbinger*. Gilboa is perhaps a little better situated for distinctive country work and is just now better equipped to carry on a varied community program. When Mr. Ford went there, there was a debt on the parsonage. It was soon paid off. Both the church and the Sunday school badly needed reorganization. That was done. Then a successful Sunday school needed larger and better quarters. So an architecturally correct addition was built across the rear of the church, affording one of the best country religious education plants in the state, and a community hall of far-reaching usefulness.

With the material equipment and a well-organized officary to carry forward the regular religious functions of the congregation, it became possible for the pastor to reach out into many fields of community activity.

In Revolutionary times Jack Jouett had ridden from Cuckoo to Charlottesville to warn Thomas Jefferson, then Governor of Virginia, and the Legislature that Tarleton was coming to capture them. That deed of heroic endurance deserved to be fittingly marked. Under Mr. Ford's leadership there was set up at Cuckoo with impressive ceremonies a huge boulder bearing a commemorative bronze tablet. The public schools of the county needed to be stimulated to friendly rivalry. Gilboa's Community Club offered a prize to the school showing the greatest improvement year by year, and sent out a committee to make inspections and awards. Various interests could be promoted by a local chamber of commerce and it met and functioned from the community hall. The whole region could be helped by guidance in public health, forestry, improved agriculture. Speakers from state bureaus and institutions were brought to the community hall for lectures. The young people could be stimulated and developed by wholesome entertainment. Parties, socials and pageants directed by Mrs. Ford were provided. A wise man was needed to serve the Juvenile Court and C. M. Ford was



A side view of the serviceable Gilboa Church, showing the church graveyard

drafted for the work. The Red Cross demanded a resourceful county chairman to put over its membership canvass and its work in the wake of the devastating drought, and Ford answered the call. A bootlegger jumped his bail and left behind a wife and four children. The wife forged checks to provide for their needs and went to the penitentiary. Pastor Ford shepherded the helpless children into sheltering homes.

The following editorial in the Richmond, Virginia, *News-Leader* tells of another remarkable accomplishment which has since been followed by the organization of a local art club:

Up in Louisa County there labors a young clergyman, Clifford Ford, who is unwilling to admit that Mount Sinai cuts off the land of culture from the realm of religion. He believes in the ministry of the beautiful and has long worked to give to country people larger cultural advantages.

This year he has done a most unusual thing. He has arranged two rural art exhibits. Tomorrow in the Gilboa community hall, with the assistance of the American Federation of Art, he will display forty-five colored prints of masterpieces of painting, together with photographs of Greek architecture and landscapes. Next month a traveling exhibit of original paintings will be offered, with Louis Gillet of Washington speaking for the American Federation of Art.

Is there not something in this plan that makes you wish to get in a motor car and drive up to Cuckoo to congratulate a minister with vision and ingenuity sufficient to accomplish a thing of this sort? And do you not feel a certain exhilaration to reflect that some hundreds of country people who may never visit the European galleries can have some of the glories of those great collections reflected in their minds for the enrichment of their spirits?



Pentleton Hall, Virginia, the home of W. K. Pentleton, the son-in-law of Alexander Campbell whom he succeeded as president of Bethany College

On the first Sunday of every May Gilboa celebrates Country Church Day. Everything in the way of special speakers and music is arranged to dignify country life and its interests. People attend from far and wide by hundreds and hundreds. All day is devoted to the program, with an outdoor dinner served for all between the services—such a dinner as only old Virginia hospitality could dream of providing for such a multitude. Each year it is followed by a training school for church and Sunday school officers and teachers, lasting a week, led by imported experts and open to all the churches of the county of every denomination. Following that there is a week of evangelistic services to garner in the fruits of the Sunday school and church work.

Such are merely samples of the labors of a man who has carefully fitted and deliberately devoted himself to country church work. Just now he has committees working and planning a notable celebration of the centennial of the founding of Gilboa. The debt on the building is to be paid, the grounds are being planted and beautified, the church is to be painted, all the unchurched of the region are to be sought and, if possible, brought into the fellowship of the church.

The brotherhood of Disciples of Christ should delight to honor such a man as Clifford Ford and such a church as that little country edifice at Gilboa.

Listening In On the World

A Brief Summary of World Happenings From the Christian Viewpoint

By JAMES A. CRAIN

THE possibility of the adoption of a Twentieth Amendment to the Constitution of the United States was brought appreciably nearer by the final passage by both the House and Senate of the so-called "Lame Duck" amendment on March 4. It was immediately signed by the Speaker of the House and the President of the Senate and sent to the state department to be transmitted to the various states for ratification. If ratified by thirty-six states within seven years it will automatically become effective.

The measure provides that a newly elected Congress shall take over legislative responsibility on January 3 following the November elections, instead of waiting thirteen months, as at present, and that the terms of the president and vice-president shall begin on January 20 after election, instead of March 4. Each Congress will have two sessions of indeterminate length, instead of one long session and one short session. For many years there has been much dissatisfaction over the fact that Congressmen defeated for reelection held over and acted on legislation for thirteen months after their constituents had repudiated them. The tendency of these so-called "Lame Ducks" to play politics and to seek places in which to land when their terms expired has made the short session of doubtful value. The present arrangement was designed by the framers of the Constitution to meet the needs of a pioneer country where great distances, bad roads and poor transportation facilities made it necessary to permit considerable time to elapse between election and assumption of office. Present indications are that the amendment will be ratified well within the seven years allotted.

That the wets, after ten years of effort, will be able to get a vote on a proposal to modify the Eighteenth Amendment at this session of Congress appears possible, due to a change in the House rules permitting one-third of the membership to petition for the discharge of a committee from consideration of pending legislation. Under the new rule such a petition automatically brings before the House the question of whether the committee shall be discharged from consideration of the bill. If the vote is carried the bill is withdrawn from the committee and comes before the House for discussion. This rule has been invoked by the wet *bloc* sponsoring a substitute for the Eighteenth Amendment which permits the Federal government to retain the right to regulate the manufacture, sale and interstate transportation of intoxicating liquors, so long as the Federal statute does not conflict with the laws of other political subdivisions. This, of course, is tantamount to nullification of national prohibition, and the wets have no hope of passing it, but they feel that their cause will be strengthened by putting Congress on record. They have two hurdles to leap before they reach the goal, however. The House must first adopt the resolution to discharge the committee and then the sponsors of the bill must get a two-thirds majority favoring the proposed amendment in both the House and the Senate. Finally, it must be ratified by thirty-six states. Hence the wets are not as near to the repeal of prohibition as their newspaper publicity might seem to indicate.

On March 4 the assembly of the League of Nations, in the second extraordinary session called since its inception, bluntly ordered Japan to cease hostilities at Shanghai and withdraw her troops. What action Japan will take on this peremptory order from Geneva is not known at this writing. There has been almost constant fighting at Shanghai since the first shot was fired by the Japanese invaders. After a gallant and surprisingly successful defense which has made the nineteenth

route army the idol of the Chinese populace, a vicious Japanese assault by fresh troops supported by heavy artillery compelled them on March 1 and 2 to fall back to the line twelve and a half miles west of the city which was demanded by the Japanese as the price of cessation of hostilities. Following the change of battle lines reports were current from Shanghai, Tokio and Geneva that Japan, having accomplished her announced purpose would withdraw her troops and that an armistice had been signed by the respective military commanders. The Chinese nationalist government, however, denied that the Japanese had ceased their attacks and declared that Chinese forces could not agree to an armistice that left the Japanese in virtual possession of all of their primary objectives. The armistice proposals from Tokio they branded as merely a Japanese device to permit retention of all their gains. The Geneva proposal was rejected because it did not conform to the program agreed to by Chinese and Japanese leaders aboard Sir Howard Kelly's flagship at Shanghai. Out of the maze of assertions and denials it seems to be fairly well established that an armistice actually was agreed to on February 28 aboard the "Kent" and that both Japanese and Chinese representatives at Geneva agreed to an armistice on the 29th, but that fighting was still going on as late as March 7. The Chinese assert that the Japanese forces have never ceased their fighting, while the Japanese declare that the armistice was agreed upon, but violated by Chinese snipers.

In spite of the strict censorship there are indications of increasing tension in Japan. Foreign trade is falling off alarmingly and the banking situation is serious. An unverified report states that Kagawa, the leading Christian of the Orient, has been imprisoned. The assassination of Baron Dan, head of the famous Mitsui commercial organization, following so closely upon the heels of the killing of former Premier Inoué indicates that the extreme nationalist group is going to extreme lengths to get rid of their opponents. Still more important is the rift between the cabinet and the privy council over the financing of the Shanghai expedition. Early in March the cabinet asked for an imperial bond issue of 22,000,000 yen (a little more than \$7,000,000). The privy council demanded that parliament be summoned and legislative approval be secured. This, of course, the cabinet had no wish to do, since the whole matter of the Manchurian and Shanghai adventures would almost certainly come up for discussion. The privy council finally approved a bond issue of 15,000,000 yen and the cabinet agreed to submit the question of an additional issue of 7,000,000 yen to the parliament. The cost of the expeditions has been heavy and it is an open secret that many Japanese leaders wish they were well out of it. A cabinet spokesman is quoted as referring to it as "the Shanghai mess."

Tension in the United States has lessened somewhat, due to firm statements from the government that no territorial or other gains secured in contravention of the Nine Power Treaty, the League of Nations, the Open Door Policy, and the Kellogg Pact will be recognized by this government. This position is strengthened by the action of Great Britain and one or two other European powers taking the same stand. In a letter to Senator Borah, chairman of the Senate foreign relations committee, Secretary Stimson pointed out the fact that the United States ratified the Washington naval treaty upon the basis of Japan's agreement to respect the Open Door Policy and the Nine Power Treaty, which eliminated the necessity for the United States carrying out certain naval projects which were planned. It was strongly hinted that should Japan continue her aggressions or attempt to hold any territorial or commercial gains from her aggressions, the United States might find it necessary to abrogate the naval limitations treaty. Such a move would lay a heavy burden on Japan, since it would mean either surrendering her present position in naval strength of the powers or entering into a naval armament race with the United States.

Who Can Estimate the Loss?

By JOHN RAY CLARK

A BANK closes. Throngs of people mill about its doors, reading the notice, talking of mismanagement, frozen assets and too many withdrawals. Even people not directly affected become panicky. The newspapers, with due regard for community *esprit de corps*, may print only a short optimistic account with a ten-point head on an inside page—but everybody knows something has happened. Banks deal with dollars, and dollars mean bread and butter, autos, radios and Frigidaires. Yes sir, no doubt about it, a closed bank means something in upset plans, purchases postponed and forced lower standards of living. The bank book is a sensitive part of the human make-up.

But when a church closes its doors who is there to estimate the loss? People do not get panicky about that. There is a loss, a tremendous loss, but human minds do not readily grasp the meaning of spiritual losses. There is no milling throng talking of mismanagement, frozen assets and withdrawals, although these same terms may designate the reasons for closed churches. The disaster of a bank failure is felt immediately in the lack of ready cash, but after a time accounts are settled, the loss is not so great as first feared and life moves on much the same for all concerned. The disaster of the closed church is not discovered so quickly. It may be years before it is revealed in weak character and lost virtue. Every court room, prison and reformatory cries out with evidence as to what it means for a church to fail.

The church is open. People come filing in. The preacher is there. Somewhere in the lot is a fidgety lad, unconcerned, indifferent and noisy. The lady in the seat behind is saying, "Why didn't they leave that child at home?" No one senses that anything is happening to that lad, but something is happening. He is absorbing impressions, he is gathering ideals, he is learning restraints, an old hymn is singing character into his make-up, a sermon is dropping seed into subconscious soil. He'll never be the same again.

The preacher may look at that lad as he passes out the church door, pat him on the back and say, "My boy, you have increased in value before God and man because you were here today," and that would be true. But that is such an intangible asset. It isn't as visible as a bank book. It's so hard to estimate spiritual values.

The banker may come home at the close of his day's work rubbing his hands with satisfaction as he tells his wife smilingly of the \$300,000 his bank

loaned at 7 per cent, but the minister cannot deal in definite figures. His home-coming may be with burdened heart and the story he tells his wife may be of character in the balance. A man may lose his money but retain his character, but if he loses his character no amount of money can take its place. Heart throbs are more important than bank notes.

The minister has to do with destiny. His work makes life. You can't tabulate it. Figures are futile. But the reality of it and the necessity for it remain unchanged.

The only reason for salaries for ministers is to free them for whole-hearted devoted service. No amount of money can "pay" for even one life lifted Godward. It is indeed a small thing for the people to share their temporal blessings with the ministry in exchange for spiritual blessings that are beyond human power to value.

Every argument in favor of salaries to "set ministers apart" to their God-given tasks is equally applicable to the necessity for pensions. If it is right for the church to free men to preach the gospel by providing for their needs when active, it is likewise right and a Christian obligation, to provide for them when they are "broken tools" and no longer able to serve.

Back of the Pension Fund movement is the spiritual dynamic—to keep a ministry free from economic dependence and utterly consecrated to the biggest task in the world. Who can estimate the loss to the church and the world if such a ministry, so freed, does not lead civilization from the chaos of today?

The Pension Fund Family

	Beneficiaries	Dependents	Total
I. Ministerial Relief			
Ministers	209	195	404
Ministers' Widows	224	31	255
Ministers' Children	3		3
Special Emergency Checks			
Average	4		4
	440	226	666
II. 1919 Pension System			
Age Pensions	54	57	111
Widows' and Children's Pensions	43		43
Disability Pensions	12	13	25
	109	70	179
III. The New Pension Plan			
Age Retirement Pensions	70	81	151
Widows' Pensions	12		12
Children's Pensions	10		10
Disability Pensions	3	4	7
	95	85	180
GRAND TOTAL	644	381	1,025

Heart Hunger in Congo Land

By GOLDIE RUTH WELLS

COOLNESS even at midday among the giant trees crowded with undergrowth and clinging vines; sweet perfumes from hidden flowers; gorgeous petals underfoot from orchids or other rare blossoms; butterflies, all colors; songs of birds during early morning and evening; continuous hum of insect life; swamps: deathly still at midday, black, slimy, filled with snakes and fish—this is the jungle. One is always up against a dark, dense, tangled wall—no mountains or hills, no distant view. Even the native must leave a blazed trail for return trip to his hut which he has built with others in a clearing they have slashed, for it is not safe for a family to live alone. There are leopards, wild hogs, elephants, snakes from which the Congolese must guard himself and family. But worst of all to him are the spirits—evil spirits ever ready to pounce upon him in the form of death—terrible, screaming. The witch doctors, with power over life and death are the most important men in Congo life. Their charms made of hair, finger-nail trimmings, even parts of the dead body of a strong character are supposed to keep away these spirits. A death? Who caused it? It is firmly believed that one person has power to kill another by sending evil spirits.

In the village of Bosondango, influenza was taking its toll. The "medicine man" and some of his pals were searching for the reason. They said, "The evil spirit followed the track left by the bicycles which the missionary ladies rode from the forest. Now we shall drive the 'Teacher of God' right out of our village. Our people are dying because of his white people and their teaching."

"No," said their chief, Bokasola. "Am I not an old man, and did I not have the yaws? I went to the mission and their doctor healed me and my wife. He treated me like a brother. If they had wanted to kill us they would not have cured me and mine, they would not have treated me as only relatives treat one another. No, this teacher of God and his white people are not responsible for this sickness and death. He shall continue to preach and teach here."

Always, that searching for someone or something upon which to cast the blame for their fears—be they real or unreal. Just yesterday James Bofei, who was preaching said, "For forty-five years I have been with missionaries. Some have wanted me to return to my home, several days from here, but I did not go. I shall always remain with the mission for I can sleep at night."

Thus the heathen fears his own people, the spirits, the darkness of the forest, the

dark night, shadows, cemeteries, bad dreams; because at all times the spirits, to him all evil, are trying to get him. No wonder he grasps for some change—no wonder the emaciated boy who comes to the station school gains rapidly in weight, even with less food than he may have had at home. He sleeps without fear. If he becomes slightly ill he has medical care. His thoughts and interests are in his work, school and the "teachings of God."

They are always searching, searching—perhaps for things visible, such as clothes,

scoffing and the inherited ideas of many generations that it is necessary for them to have "wives" or "husbands" as they develop or it will be impossible for them ever to become parents!

Just as the birth of a child is only the beginning of the fight for life until adulthood, so the baptism of a Congolese is the beginning of a fight with heathenism to see if his soul may be able to develop to its full stature.

Oh, the lonely hours for these Christians scattered throughout the jungles of this part of Congo! The grasping for a better and fuller life. Yes, there is the teacher-preacher who lives in the village, and who gathers each morning for song and prayer all who desire to hear of Christ. Many are the prayers for guidance during the day, for help that "no harm come from the sharp stick in the path, the bite of snake, wild animals, or from angry waters." He conducts school for any who wish to learn the marvelous wisdom of the "white man." His knowledge of better methods of weaving rattan beds and chairs, of making gardens, of better care of the body, the boiling of drinking water and the washing of hands before eating, all makes some impression on the village life, but most especially on the little group of Christians striving for that which often they see and comprehend only in part.

It is from these little groups throughout the dark jungle that the young Christian comes to the station for more training. Many of them go back to teach their own. Can you visualize their lives? One or two, at most, living among people who have such different standards from those they are trying to follow, and whom they are trying to lead into the greater joy of life through Jesus Christ? Is it any wonder that sometimes they are too lonely? Is it any wonder that sometimes a young man takes a woman, as all his ancestors before him, any wonder that sometimes he is not strong enough to stand the pressure?

But it is from these teacher-preachers that our strongest Christians develop. It is from these tried men and their wives that we have numbered our students at the Institut Christien Congolais at Bolenge. Why? Because they and their missionary teachers know that the strongest character is none too strong for the work at hand. At the Institut they, with their wives and children, have three years of intensive training. There they have classes in which they meet their own questions and superstitions. There they are given better understanding of the Bible that they may be able to stand in the lonely places.



Inyonga, with his wife, Moma, and their baby, Albert

These evangelists have gone to the village of Monkoto, the farthest territory from the mission station at Lotumbe, where they will probably be the only Christians until their message bears fruit in redeemed souls

books, paper, pencils, a spoon, plate, cup, or ability to read and write—riches or attainments which would give prestige among their own and the white people. But there may be in their hearts the real desire for something higher, something of the spirit which pulls them out of themselves, and such become Christians. Yes, little weak Christians who make mistakes, who struggle against the many odds of this heathen life, who are laughed to scorn for having only one wife. How can one wife with a baby tend the garden, bring in the food, water, wood, and do the cooking besides making baskets and mats? How could young boys or girls stand the

From each station they have come, more than fifteen different tribes, people who previous to hearing the gospel of Christ hated and killed one another. There they are sitting side by side in classes, playing together, living together, worshipping together, loving one another—each looking forward to the graduation time, when he may return to the awful darkness, that his light may shine, proclaiming the Light of the World. But when that first time

came and the first class left for their homes, it was with a student body surrounding them, tears streaming down their cheeks, no screaming or wailing, as the heathen, but real sorrow for friends in Christ whom they might never meet again, but who had brightened the way on this path of loneliness.

Pray for the lonely ones of Congo Land and the fruits of their labors.

Agricultural Fair at Pendra Road

By WALTER G. MENZIES

OUR round of Christmas week activities began with our Agricultural Fair on the eighteenth of December and lasted two days. For this we had ideal weather and everybody was happy. I shall have to confess that I did not think it possible for the 1,440 entries of last year to be surpassed, but they were reaching 1,520 entries, and causing us to enlarge our booth space where the exhibits were displayed. The interest was greater, the entries were greater, the competitions were greater, the crowds were greater than on previous occasions. There were two thousand within the enclosure the first day and three thousand the second day.

There were three hundred and fifty-eight prizes given away for the various events. The Hindu community came first with 187 prizes to their credit, the Christians followed with 131 and the Mohammedan community with 40 prizes. In the entries there were forty-seven villages represented.

A new educational feature of the Fair this year was brought about by arranging with the secretary of the cooperative movement, by calling to the Fair five hundred farmers who belong to the Cooperative Society from the various villages in this area. We had planned a special conference for these and on assembling they asked the writer to take the chair. It was my pleasure to introduce first of all the

manager of the Cooperative Banking system, who is now loaning to the farmers thousands of rupees to carry them forward in the better cultivation of their fields. He gave them a fifteen-minute address on the benefits of such rural life and work cooperation in their villages. Following this there was a lecture given by one of the agricultural experts on the raising of better cattle and the producing of better crops. His suggestions to them were of a very practical kind and well received. Following this came the lecture of a well-known lawyer who has been for years the honorary secretary in an educational capacity for the cooperative movement. He gave evidence of the educational features of the movement and among other things he said that he had been associated with the work of agricultural fairs for many years and in various parts of India, but he had not seen a better display and a finer assortment than that of our own fair here. He said that our undertaking here put to shame the agricultural fairs in many of the large cities of India. The closing talk of the conference was given by the veterinary surgeon of the district, who gave them a lecture on "how to treat the foot and mouth diseases of cattle." This was most interesting to them for the Indian farmers suffer tremendously in the loss of their cattle through these diseases. He showed them that by a little caution and prevention they might save hundreds of their cattle. This conference was a real educational feature of our Fair this year. The farmers and officials present decided to make this conference one of the annual features of our Agricultural Fair. The Government had sent us improved implements for display and demonstration. These had a great attraction for the village farmers.

In the Child Welfare booth very fine demonstrations were given by real living babies in their midst. Pictures and tracts were used to very great advantage in the Child Welfare and Temperance booths, tracts being given to all who could read. A few lessons were dramatized by the boys and girls of the English school on "Socrates in an India Village." This was well received as the people of India love such dramas.

Two hundred Hindus and Mohammedans took afternoon tea with us at the bungalow the last afternoon while three



Prize sugar cane exhibited at the Pendra Road Fair

hundred others partook of fruit and nuts. To have such a gathering pass off without any indication of communal feeling when the political tension is so great in many quarters speaks well for this gathering under Christian auspices.

More Abundant Giving

IN SPITE of hard times and financial depression the Bilaspur members have pledged themselves to give more abundantly to the work of the kingdom for the year 1932. The church has set as its goal for the new year to receive only one-half of the usual grant-in-aid from mission funds. Within two years' time the Bilaspur Church should easily become independent of mission grant-in-aid and also launch out upon local evangelistic projects now carried on by the mission. The total amount pledged for the new year is commendable but does not represent by any means the full giving capacity of our membership of 490 persons. Out of the forty-eight coworkers on the mission pay-roll, forty-five have made pledges. One hundred and seven pledges were made by the girls in the Burgess Memorial Girls' School. This is indeed encouraging to us all. These girls made small pledges of four, three, two and one annas per month out of their monthly scholarships. They did this without pressure from their teachers or any one else. All the eighteen nurses in the Jackman Memorial Hospital Nurses' Training School had already pledged one anna on each rupee of scholarship for the 1931 budget. They are happily and willingly continuing these pledges for the new year.

There have been several additions to the church recently by baptism and letter. We were all inspired to see Mr. Yocum baptize four young people.

C. H. SMILEY.

Bilaspur, India.



Prize cucumbers at an Agricultural Fair, Pendra Road, India. W. G. Menzies stands in the foreground

Seeking— They Know Not What

IT HAS been truly said that spiritual yearning is most clearly expressed as human need. There is the need of Christ in man's life, whether he understands it or not. The millions who have not come to know his name need him as badly as those who in more favored America understand about him and yet refuse allegiance, the difference being that often they of the non-Christian land have followed the best they know, but not having the opportunity of those dwelling where Christ is known, have not found him. The need is still the same, and greater because of differing social conditions. This call of need was forcibly borne in upon me a few days ago, when I stood on the South Gate of Nanking and saw the hurrying crowds of Chinese in the street below, ceaselessly coming and going, engaged in a struggle for gain in order to provide for their families—food for the living and incense for the dead. Looking out over the roofs of the closely packed buildings we realized that with the people living in the city and those from the country in for trading purposes, there were probably a million people within the walls, of whom not more than three or four thousand understood Christianity well enough to intelligently follow the Christ; and this, too, in one of the most favored spots for the Christian religion in China. It became a tremendous unspoken appeal for the only one who can meet their spiritual needs.

A few years ago I stood by the gate of our station in Nantungchow and saw more than a thousand pilgrims in a procession, scourging themselves with whips as they went along the road to the great Buddhist temple on Wolf Mountain. Arriving there, they would put money in the coffer in front of the big idol and prostrate themselves before it. Having lit a candle before the image, each one would then turn to the diviner and purchase an oracle slip; if its prediction was good, he would be happy; but if not, he would repeat the process two or three times until he felt the god had re-



Curiosity seekers? Yes, but with that yearning of the human heart common to all, for something higher and better

lented and given him a good prediction in answer to his prayer. Did this not show a yearning for spiritual peace, for freedom from sin, and for happiness?

About a mile outside the North Gate of Wuhu, on a low mountain, stands a temple to Di Dzang. During the three days of his yearly festival the street from the North Gate to this temple is crowded, many prostrating themselves at every step. There is so much incense and paper money put into the great iron incense urns before the temple that at night, three miles away, it resembles a giant bonfire. This is their prayer to a god who they think can save them from the effects of sin. Does it not show a yearning for the Savior?

A few years ago when returning to America on furlough, we stopped off in India to study the Hindu religion. We spent twenty days on the trains going from place to place, and as we came to



The yearning being satisfied in an inquirer's class. Three of these men have recently been baptized and others will be soon

By C. H. PLOPPER

Mr. Plopper is a missionary of Disciples of Christ, teaching in the Theological Seminary at Nanking, China

understand more thoroughly this most varied of the ethnic religions and saw the social conditions of the lower classes which this system has produced, their hopeless outlook kept burning itself deeper and deeper into our hearts until the very wheels of the train came to chant a refrain to our ears, "Poor India, Poor India, Poor India." Yet there are those who think that a pessimistic Indian philosophy which considers refining the lives of a few individuals thinking only of self, can meet the needs of that people. The cry of need is there as in all lands.

Down through the centuries there has been but One who can meet the need, the spiritual yearning of men. Christ alone has been able to satisfy it. The vision of the Master, bright in the hearts of those who love him, has driven them to give their all so others may know. It was this vision which impelled the great Scotch reformer, John Knox, to leave his home and out alone in the quiet places to kneel in the snow, as he cried, "Oh, God, give me Scotland or I die." It was the same urge which sent the man of Tarsus across the Bosphorus to bring the vision to the Roman Empire and to our forefathers among the pagan tribes of Europe. It was the same need that drove the founder of our religion to a Roman cross.

Jesus came that men "might have life and have it more abundantly." This life within one will free the individual from immoral habits and society from social evil, producing a new character and a new society. It will put into the hearts of men and nations a real hope for a bright future. The non-Christian world, of all places, needs this life abundant, for it does not have our American Christian background. Christ came not only for the Jews. We are glad he came for the United States and China as well. Although the customs and background of every country are different, Jesus can meet the needs under the varying conditions in such a way that each people feels he especially be-

longs to them. He alone has been able to do this in different ages, in different places and under different circumstances. Whether one's spiritual condition be high or low, still he has met the yearning of that heart for a higher life. As Gung Nai Nai, a former zealous worshiper of idols in Luchowfu, when she came to understand Christ and surrender to him, says "I always knew there must be a god like Christ, and now I have found him." She was sixty-three years old when she came to the Master, but all through the long years she had been seeking in response to the spiritual longing.

"Seek and ye shall find." All the non-Christian religions are but expressions of this desire—this yearning—which He alone can satisfy.

"We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

For the darkness shall turn to dawning
And the dawning to noonday bright,
And Christ's great Kingdom shall come
on earth,
The Kingdom of love and light."

Learning the Field

A MISSIONARY has to hold himself in readiness to go to any place which seems in the greatest need of his services. Dr. George E. Miller, who has had charge of the medical work in Damoh, is to proceed on furlough shortly and I am to take over the work. In the meantime I am getting acquainted with the district. I came to Hatta day before yesterday. The Rice family came with me to celebrate Donald's birthday—14 years old. How these children do grow up! Yesterday the Livengood family came out. He has had charge of the evangelistic work since Mr. Vissering went home and came out to pay the workers. So today has been my first day alone. While here I hope to visit all the outstations and many of the homes with the workers.

Hatta is a beautiful town of about 5,000 inhabitants. I was impressed with the cleanliness of the place this morning as we drove to church. The streets were clean and the houses well built. We passed the middle schoolhouse, a well-built building in the midst of a clean playground. I thought what a fine thing the government is doing in teaching these children the value of cleanliness along with their book learning. There are doubtless parts of the town where it is not so clean. I will see these later as I go with the women into the homes. The clothing of the boys and men who came to Sunday school was not clean.

Miss Brown told me that I had come at the strategic moment. The woman doctor who has been at the government hospital has left. The Sauger and Damoh districts of the state have been united for economic reasons, so that Damoh is no longer the head of the district, and the state medical officer as well as the other officers have been demoted. This will make the medical responsibility for the mission heavier than before.

Damoh is a city of 18,000 inhabitants in a densely populated rural district. As you know, our large boys' boarding school is here. Part of my responsibility will be the medical oversight of these boys. There is also quite a large Christian community.

Today has been a busy day. At half-past seven this morning I started out with one of the evangelists to a village

six miles away. The road is good and it did not take us long to reach there with the help of the "Lady Wichita." We found a small village, the houses built mostly of stone. An open door was seen in the side of a long, low building up a short distance from the road, which Kanhai Todu, the evangelist, pointed out as the place where the school is held. As we approached this door, a few people came from different directions—men, women and children. Daniel Babu, the evangelist who has charge of this school, was sitting just inside the door surrounded by children busy making garlands. A chair was found somewhere and brought outside for me. As I waited for the entertainment to begin I talked with the men and boys who were waiting for the same purpose. Only one of the group said he could read. A blind man came and passed into the room. They said he came regularly to the school. We were soon invited into the long, narrow room which had recently been cleaned. The children were sitting on the floor at the far end of the room. Rugs were spread on the floor at the other end. There was but one chair and I was invited to occupy this. Then these non-Christian children sang a prayer to God, sang hymns and repeated portions of Scripture about the coming of Jesus. Each child was given a garland to place on the neck of his father or big brother or some other relative who was present. How proud these parents were of their children! Just like you would be. Then a handful of candy, something like sea-foam, was given to each person present—to the children who had attended regularly first, then to the others, and then a little to each of the grown-ups. The latter were just as pleased as the children.

From here we went to a village we had passed about halfway out, and the program with variations was repeated. Here the school is held in the front yard of one of the houses. The fence had been decorated with mango leaves and marigolds and was quite festive. Many of the village people, men and women, gathered about to listen to the children.

This afternoon we have been to two places in the town of Hatta where the

evangelists have a Bible school every Sunday. A program similar to the above was carried out in each of these places. In addition to the children's programs, one of the evangelists gave a short talk on the meaning of Christmas, which they call "The Great Day."

In each place the men told the people that I am a doctor and will be glad to help any of their sick if they will come at four o'clock tomorrow afternoon. I am told there are many here who wish to consult me professionally. I hope to be able to help them.

Tomorrow morning we will be going to other villages where these teacher-preacher schools are held. These are not the ordinary village schools as we used to have them. The evangelist teaches in the morning and so gets into intimate touch with the people of the village. In the afternoon he goes to these and other villages to preach and teach the people better ways of living. They have health charts and teach the villagers how to avoid diseases.

DR. JENNIE E. CROZIER.

Damoh, India.

Women Coming Into Their Own

I ATTENDED the Woman's Conference of this Central Province recently. It is one of the many similar groups all over India. The questions up for discussion were national. Some of them were: child marriage, teaching health to children, forming health centers in the villages, and the dignity of the nursing profession was emphasized; teaching the illiterate, and those that could read should try to teach at least one to read this coming year, their servants, a neighbor or acquaintance.

A central vocational school for widows and girls was voted to be established in the province. Temperance was urged, and prohibition as soon as at all possible. This province has already set prohibition as its goal at an early date.

The subject of widows inheriting their husbands' property, or a share of it, was also discussed and all these recommendations Indian ladies discussed with zeal and fervor. The Christian women were most ready in the discussions, but it was with gratitude we noted all communities represented, taking great interest and leading out in a very splendid way. The presiding lady was a Parsee and made a most able chairman. She is a doctor, a member of the Negpur Municipality and does a great and good work.

The Maharatta Community was ably represented and it was a joy to see and hear them contending for their lawful rights. Only one Mohammedan lady was present, which was cause for regret for they need the contact and outlook these gatherings bring. But considering that the woman's movement only began in 1927 with a general meeting, and that the provinces have taken it up since then it is cause for thanksgiving and gratitude.

HATTIE MENZIES.

Pendra Road, India.

He Made Manual Labor Respectable

By JOHN G. MCGAVRAN

LATE in the autumn of 1891 the pioneer missionary of the Disciples of Christ in India, Green Lawrence Wharton, sailed from New York on his return to that country for his second term of service. With him were three recruits, of whom two were William Eagle Rambo and his wife, Kate Clough Rambo. They had been appointed missionaries only a short time before sailing and had very scant time for preparation for such an arduous undertaking. This readiness to meet an emergency and ability to rise to the occasion was an outstanding trait of Mr. Rambo and it stood him in good stead many times during the ensuing years.

For the first three years after their arrival on the field the Rambo family was located at Bilaspur, engaged in language study and helping in the general educational and evangelistic program of the mission, but specifically in charge of the small group of boys who had been rescued from various forms of want and distress. It was because of his success in managing these boys and the far-sighted way in which he proposed to supplement scholastic training by mechanical and industrial education, that the mission with great unanimity chose Mr. Rambo to take charge of what was intended to be and ultimately became one of the mission's most effective means of establishing self-supporting, self-governing and self-respecting churches.

By the end of 1894 land had been procured and temporary buildings erected in Damoh for an industrial and agricultural plant in which character and fitness to live, rather than intellectual attainment, were the ends aimed at. It is the greatest testimony to Mr. Rambo's worth that through the subsequent years and under all the changes of policy and management his ideas still dominate the enterprise and have not had to be revised in any vital way. It is also significant that the boys who lived under his influence and the members of the Indian staff who worked with him during these early days, still retain for him a remarkable affection. He did much, both by precept and example, to make manual labor respectable, in a country where the one great evidence of respectability was neither character nor education, but the ability to avoid physical labor.

During the two terms of his service in India Mr. Rambo devoted a great deal of time to the study of improved methods of agriculture, better cattle breeding, labor saving machinery, better grains, fruits and vegetables, and all that would tend to make the Christian community, of which after all his Damoh boys were destined to become the foundation, a self-respecting, independent and dependable unit.

Grievous ill health, over and over again,

Mr. McGavran's modesty leads him to withhold the information that he was the third recruit mentioned in this article. His contribution to this same work in Damoh and his influence throughout the twenty-two years of his service in India well qualify him to evaluate a fellow-missionary.



W. E. Rambo

interfered with his plans and compelled him to relinquish the work, so that some of his most cherished projects could not be put to the test. Many of them were later approved, tested and developed by his successors. Today grandsons of the early orphanage boys are in the industrial school Mr. Rambo founded, some of them as paid boarders, because of the confidence their parents have in the fine influences and sound education which are still the outstanding features of the place.

While the Damoh Orphanage was the most notable contribution of Mr. Rambo

to the work in India, it was not the only one. He was at times the pastor of the local church and was an interesting and able preacher of the gospel. He was for some time a member of the municipal council of the town of Damoh and held the confidence and esteem of the Indians whose causes he championed, and of the British government, who valued his counsel.

Mr. Rambo and his family retired from India in 1904 on account of the severe illness of Mrs. Rambo, but his work has not been forgotten or his influence ceased to be felt. He is remembered as a man of even temper, self-control and consideration, qualities much more highly rated among Indians than among us. His death January 31, at Portland, Oregon, will be sincerely mourned by many now holding positions of responsibility and trust, who owe to Mr. Rambo not only their lives but much of that attitude toward life which makes them useful members of the Christian community in India.

Mr. Rambo upon his return to the United States, ministered to several different churches in the northwest and later served on the Near East Relief Commission, rescuing 300 children and succoring 53,000 Greek refugees at Batoum. In his later years Mr. Rambo lived in Portland, Oregon. He is survived by Mrs. Rambo, and three sons, Philip H. of San Francisco, Victor C., who followed in his father's footsteps and is a missionary at Mungeli, India, and William Hubert of Tacoma, Washington. Dorothy Helen, the only daughter, died in 1915.



Typical crowd of out-patients gathered in front of Mungeli, India, hospital where Dr. Victor Rambo carries on. In the bed at the left is a boy of eight years whose hand was lost by being too tightly bound by the village quack. Dr. Rambo amputated his arm and he left for home well and happy.

Feeding the Hungry at East Tokyo Institute

By MARIE JACKSON McCOY



Group of workers from East Tokyo Institute who fed the hungry. Mr. Suzuka in front row in light western suit

ON THE second day of the new year, a group of the East Tokyo Institute church members served a hot meal to 450 of Tokyo's hungry and homeless at a large, cheap lodging house near the Institute.

It was the New Year, a time when everyone is supposed to be happy. The streets were hung with New Year decorations. Long, feathery bamboo branches formed pretty, green canopies that stretched across the streets. Here and there gaily dressed minstrels singing their antiquated songs, and the whack! whack! of the battledore and shuttlecock made the air fairly ring with merriment. The following famous poem reflects the true spirit of the nation at the New Year time:

"At every door
The pinetrees stand;
One milepost more
To the spirit land;
And as there's gladness,
So there's sadness."

In these days of unemployment in Tokyo, sadness is more liable to prevail in the slum sections than happiness, so charity and social service organizations make special effort to alleviate hunger at the New Year time. The feast given by the Institute was only a part of the big program of relief put on in the city of Tokyo.

This particular lodging house is one of three owned by one of the members of the East Tokyo Institute Church—a woman. She rents sleeping spaces for five sen, or two-and-one-half cents, per person, per

night. It is a very plain, unpainted two-story structure, with the ground floor unfinished. There are sliding windows on three sides and a platform and draw curtains at one end. There are three rooms, one a very large one which is used for assemblies, dining room or sleeping quarters, as the occasion demands. Thin straw matting covers the rough board floor, and long, low tables stretch across the full length of it. One of the smaller rooms, a storeroom, holds the bedding, and the

other room can be converted into a kitchenette at a moment's notice.

Mr. Suzuka, pastor of the Institute church, and members from his church group, planned this New Year meal which took several days of hard work to prepare. Five bushels of glutinous rice had to be pounded into a pulp and formed into slabs about two feet square and one-half inch thick, which were later cut into small squares. A gift of fifty yen (\$25.00) paid for the feast. I didn't know that \$25.00 could be stretched so far. Mr. Ishikawa, pastor of the Koishikawa church, Professor Hirai's two daughters, and the McCoy's, were among those who assisted the Institute group in serving this meal. Into each large bowl four toasted squares of pounded rice were placed, upon which sliced carrots, various kinds of greens and a piping hot chicken soup were poured. This was the only meal most of them had that day. At least 2,000 squares of rice were toasted over hot charcoal fires, and it was heaps of fun to watch them puff up like bursting, hot marshmallows.

There were three shifts of eager, hungry folk. Many mothers and children were to be seen in the last shift. These were they with hungry hearts as well as bodies. Patiently they waited for their dole of food. Reverently they listened to a short spiritual message, and then with a bow and the word, *itadakimas* (I partake), they began to sip the steaming, fragrant feast. Their meal was soon over, and with beaming faces and grateful bows



Part of the 450 served by East Tokyo Institute at a nearby lodging house

they filed down the steep stairway to slip their feet into their clogs. I wonder what they dreamed that night.

Mr. Suzuka has been in charge of the Institute ever since the earthquake disaster of '23. Growing out of his contacts at the Institute he has developed work at two additional centers. He also speaks regularly each week at a large lodging house owned by this same woman, mentioned above. Mr. Suzuka has an intuitive understanding of the humble folk,

with an indefinable air of kindliness and forcefulness about him. With the power of an orator, he uses his splendid gift of story-telling in relating Bible stories. Sometimes he is busy talking over the radio; sometimes he is busy writing a book. But whatever his duties, we know that he is infusing the spirit of Christ into the hearts of those about him. His joyous ministry of love and service is contagious. Christ is moving among his followers in Japan.

Ginling Graduates in Service



Seventeen of the eighteen graduates of the 1931 class at Ginling College, Nanking, China, with Miss Minnie Vautrin, their "honorary adviser" beginning with their sophomore year. Fourteen of these graduates are teachers and deans in government, private and mission secondary schools. The young woman second from the left in the middle row, was recently inaugurated as principal of our Coe Memorial School in Luchowfu. One is studying medicine, having taken her pre-medical work at Ginling, one is studying nursing, one law, and one is doing child welfare work for the Chinese government. Dr. Yi-fang Wu, president of Ginling since 1928, has made for herself a very real place in the national church organizations of China and the national Christian education organizations. Twice she has represented China at the Institute of Pacific Relations. Dr. Wu is a member of the first graduating class of Ginling College and served as teacher and administrative officer in the Higher Normal School for Women in Peiping. She received her doctor of philosophy degree from the University of Michigan.

Life in the San Gabriel Home

As Related by One of the Guests

THERE are sixty-one guests in the California Christian Home here in San Gabriel, including two couples. (You will notice that we are not called inmates.) A bell rings each morning at 7:15 and we are supposed to be ready to leave our rooms at that time and gather in the living room, which is large and well furnished. A bouquet of flowers is always to be found on the table in the center of the room, where are also books and papers which may be read while waiting for the

second bell to ring at 7:30. In the dining room there are eleven tables of uniform size. Our breakfast consists of a cereal, egg in some form, toast, butter, jelly or jam, biscuits, coffee, postum. On alternate days we have bacon instead of eggs. Before the meal Miss Wagoner, one of the guests, reads a portion of Scripture and prays, or asks some one else to do so. Sometimes we repeat the Lord's Prayer or the Twenty-third Psalm.

After breakfast each one performs some

task, if able to do so, usually dusting. My task is to gather up the bread from the tables and pack it in the regular bread boxes, toast in one, biscuits in another. Some of the guests go for a walk, others sit on the sunny porch. Each one is free to do as he likes until 11:45 when the first bell rings for dinner. As we wait in the parlor for the second bell one of the men plays selections on the piano and often we sing the Doxology or some familiar hymn. The piano was given to the home by a friend who was breaking up her home. We also have a radio and a phonograph.

This week the missionary society from Wilshire Boulevard Church, Los Angeles came out and conducted their meeting in our chapel. There were seventy-five of them. At the close we were invited to the dining room where they served tea and wafers. The first Saturday night in each month a musician comes out from Long Beach and gives us a concert, and occasionally a group of Endeavorers provides a program.

Any of the guests are at liberty to spend a few days or weeks with friends if permission is given from the matron.

All the other Homes for the Aged belonging to the society were remodeled from family homes but this one was built for the purpose and has all modern improvements. It was inspired by L. J. Massie and he is worthy of all the gratitude we can give him. I think he looks upon us as belonging to him. One day he came with his big car and took five of us for a drive of seventy-five miles, with an excellent dinner at a hotel, and allowed us to wander around a beautiful park on a lake while he attended to some business. He said he had one more load of girls and would then take the boys.

A Service of Memory

ON SUNDAY afternoon February 14, fifty members of the First Christian Church, Covington, Kentucky, met at the grave of Virginia Young who for several years was the living link of this church in India.

The minister read the Love Chapter and the Great Commission. He then spoke of the love that moved God to give his only begotten son for the salvation of the nations, of the love that caused Jesus both to live and die for the world and of the love that motivated Virginia Young to follow the gleam of the Great Commission.

Following the placing of a green wreath upon her grave, a brief service of prayer and soul-commitment was held, in which all felt the challenge to keep ever alive in their hearts the Call of the Unfinished Task, and a greater willingness to serve.

Virginia Young still lives! And with the memory of her fine, consecrated life, we turned our faces toward present opportunities, determined that we will with new courage, greater faith and deeper love help match the hour.

W. S. HARSELL, minister.
Covington, Kentucky.

Station UCMS Broadcasting

THERE has recently come to the treasury of the United Society \$2,400 from the estate of Dr. W. R. McDowell of Owensboro, Kentucky, the amount to be a permanent fund in the name of the donor. From the estate of Miss Estelle Wagon, Augusta, Georgia, \$1,000 has been received. Miss Wagon has supported a Bible woman through the society since 1922 and by this gift she insures this ministry through the years to come.

All mail for our missionaries in Asuncion, Paraguay, should be sent to the same address—Casilla de Correo 241.

Third Christian Church, Indianapolis, Indiana, has the distinction of having a Japanese on its board of elders in the person of Professor T. W. Nakarai, who had served on the board of deacons for several years. Professor Nakarai is on the faculty of Butler University.

Our sympathy is extended to Charles Darsie and his family in the death of his father, John Lobingier Darsie, February 24, at Cynthiana, Kentucky, in the home of his son, Clyde, pastor of the church at that place. John Darsie was 87 years of age and with his father, sons, grandsons and great-grandsons gave a total of 340 years to the ministry. At the time of his death he was the oldest living alumnus of Bethany College and had preached sixty-five years.

Our congratulations to Mr. and Mrs. Oswald Ryan of Anderson, Indiana, on the appointment of Mr. Ryan by President Hoover, as attorney for the new Federal Power Commission. Mr. and Mrs. Ryan are members of Central Church at Anderson and Mrs. Ryan is active in the missionary society. A sister of Mrs. Ryan, Mrs. Ronsheim, was at one time a teacher in Hazel Green Academy, Hazel Green, Kentucky.

The death of Benjamin Franklin Clay, February 6, at Oregon City, Oregon, removes one who was active in home missionary work for many years. He served as secretary of the Kentucky missionary work, then as promotion secretary for Transylvania College, established the church at Salt Lake City, under the American Christian Missionary Society, and twenty-nine churches in the state of Idaho.

W. H. Hoover, philanthropist and founder of the vacuum sweeper of that name, died at his home in North Canton, Ohio, February 25, at the age of 82. Mr. Hoover was greatly interested in Christian and missionary endeavor and gave largely of his means, especially to union movements.

Stephen E. Fisher of Champaign, Illinois, was unable to attend the March meeting of the executive committee of the United Society, owing to the loss by fire of the University Place Church, early on Sunday morning, March 6. It is significant that on the card announcing the fire was an order for more self-denial literature. Mr. Fisher also writes Miss Lela Taylor that the church is expecting her to fulfill her engagement to



Mrs. Gertrude Funk

Recently elected superintendent of the Illinois Christian Home at Jacksonville. Mrs. Funk had served for several years on the board of directors of the home before being advanced to the position of superintendent.

speak next Sunday morning, although they do not yet know where the service will be held.

Widespread interest in WORLD CALL Week is shown by 647 orders for supplies which came in from as many churches and missionary societies. There were 726 subscriptions in the first seventy-five lists, or an average of almost ten to each list. In addition to making the people acquainted with WORLD CALL, the churches in many places made of the event a splendid entertaining and social occasion, with attractive decorations, stunts and pageants. "Mirandy's Ghost," written by Mrs. Mary D. Butchart of Cleveland, Ohio, proved especially popular, as evidenced by the many write-ups in various church papers which come to our desk, as well as by clippings from local newspapers. We were especially interested in noting that in a Michigan society where "Mirandy's Ghost" was given, the person who took

the part of Mirandy, joined the missionary society at the close of the evening and paid for a year's subscription to WORLD CALL.

Speaking of WORLD CALL, may we share with you extracts from two letters which are on our desk today:

"We find WORLD CALL a great inspiration. You seem to handle the world view in a Christian way. Half of my problem would be lightened if half of my membership read WORLD CALL."

"I enclose two years' subscription to WORLD CALL, as I need it and am so busy."

Miss Katherine Staub who has been with the Christian Board of Publication for a number of years, has been loaned by that organization to the religious education department of the United Society as their field representative in the Rocky Mountain Area for the next six months, Miss Staub was formerly a field representative for the society in the East.

In making the readjustments in our missionary work, the two missionaries who were located at Charcas, Mexico, where the work was closed, have made at least temporary plans for their own support. Miss Jane Brewer is meeting a need for the home department in the San Antonio Mexican work. Miss Harriet Young is making a home for her brother, whose wife died a few weeks ago, leaving a family of five children.

Miss Fanny Carlton, of our mission in Porto Rico, goes soon to become the librarian at the Polytechnic Institute at San German, Porto Rico. This is a Christian university established by the Presbyterian Board. Miss Hallie Lemon, another of the Porto Rico workers asked to come home, will likely remain on the Island in the kindergarten training school conducted by the Presbyterians at their Marina Neighborhood House at Mayaguez, Porto Rico.

Miss Dale Ellis, of the Philippines, is to remain as a member of the faculty of the Silliman Institute, Philippine Islands. E. K. Higdon has been asked to remain in the Philippines as a representative of the American Bible Society and the International Missionary Council. Mr. and Mrs. Allen R. Huber and Mr. and Mrs. Harold Fey have arrived home. Miss Edith Noffsinger is on her way.

The adjustments are being made in Japan. The work in Osaka churches will be carried on by the Japanese. No decision has been reached regarding the future of Christie Institute, in Osaka. The Erskines have been assigned to the Akita district and Miss Armbruster will come home on furlough.

Speaking of Books

The Character Outcome of Present-Day Religion

DR. GEORGE HERBERT BETTS is widely known for his work in connection with religious education in Northwestern University and for the widely read textbooks on religious education which he has written. The purpose of this last volume from his hand is to stir up thinking leaders in the local church to reexamine and evaluate what the church is actually doing in the development of Christian character. The work is based on a questionnaire to which three hundred correspondents replied. These correspondents were from a special list invited to a conference on religion and conduct held in the year 1929. They represent ministers, directors of religious education, members of overhead church organizations, professors in colleges and seminaries, and laymen active in the church. They are not representative of the entire church in North America, but rather that portion of the church which is progressively interested in religious education.

The answers to the questionnaire revealed that more than half of the three hundred were very much dissatisfied with the church's ability to affect and develop Christian character among its constituency. As Dr. Betts points out, this is not an investigation of the efficiency of the churches mentioned, but rather an investigation of the reputation which the church has among those who are interested in her progress. Most of the book is taken up with testimonies concerning the feeling of different individuals concerning the church. Its weakness lies in the fact that it represents but an opinion test from a very limited circle of people. Its great value consists in the fact that it makes one think.

CHARLES DARSIE.

Paraguay: Its Cultural Heritage, Social Conditions, and Educational Approach

THOSE who wish first-hand and authoritative information regarding Paraguay—whether they are statesmen, business people, educators or churchmen—will find the reading of Doctor Elliott's book most profitable. On the background of the outstanding facts of Paraguay's history, the present-day educational, social and economic conditions of that country have been considered in a most thorough and sympathetic manner.

Honorable Post Wheeler, United States Minister to Paraguay, has most admirably set forth in a letter to the author, Doctor Elliott, his enthusiastic appreciation of the contribution of this book to the understanding of Spanish America. He says:

"I have just finished reading for a second time your *Paraguay*, with how much appreciation goes without saying. Perhaps next to the Paraguayan people themselves, we at the Legation—because we know the peculiar difficulties implied in such a work—owe you the greatest thanks. You have brought to the task not only a detailed knowledge and sympathy grown from long residence and close association, but a scholarly attitude that is refreshingly free from any touch of dogmatism. It is a satisfaction to learn that Columbia University has made your book's appearance the occasion for conferring on you one of its highest degrees.

"Paraguay has needed this compendium no less than the rest of the world, for up till now it has had nothing comparable with it—no concise yet comprehensive assemblage of data as to social and educational conditions, vital statistics, present-day economic problems and outlook—for its own use. The whole work is so balanced and complete that it would be difficult for me to suggest a possible improvement in treatment. I wish it were immediately available in a Spanish translation.

"There is a great deal the general reader will find between the covers, too. How did it happen that fifty years ago there were nine times as many women in Paraguay as men? Are its social conditions different from those of other Latin-American countries? Are the evangelical churches working in Paraguay? Is the country dominated by a Roman Catholic priesthood? Has it universities? Why is it every educated Paraguayan's ambition to be a lawyer or a doctor? Is the country full of lepers? Has the United States really fifteen states that have no city as large as the capital of Paraguay? What proportion of the Paraguayan stock is Spanish and what Indian? What is this 'Chaco' dispute with Bolivia that the newspapers are talking of? How big is the Chaco territory? What sort of people live there? What is 'Paraguayan tea'? What does Paraguay teach in its country schools? What are the peculiar problems our northern churches which establish schools in Paraguay have to face, and how are they meeting them?

"There is much food for thought in your conclusions, backed as they are by the weight of gathered opinion, native and foreign. You have produced a work which adds materially to the equipment of the student of Paraguay and of Spanish-American history and culture."

The Disciples of Christ are particularly interested in this book, because the author, Dr. Arthur Elwood Elliott, is the director of Colegio Internacional, a school established by the Disciples of Christ in Asunción in 1920. The primary purpose of the book is to determine as accurately as possible what the objectives of a mission school in Paraguay should be, measuring these with the best objectives of our present-day public education in the United States.

Two fundamental questions are discussed: (1) What should be the chief objective of missionary education? (2) How can that objective be realized? Doctor Elliott conceives the task of the mission school to be "to furnish the child with that environment which will most aid in the development of Christian character." All those interested in mission schools—whether the interest is that of a supporter of the work, or of an active participant in the enterprise, or of a mission administrator—will find much of value in the book.

LELA E. TAYLOR.

Quotable Poems

TO THE one who appreciates poetry the appearance of a new volume comes as a real friend. Such a friend, ministers, club women and leaders of youth, will find in Volume Two of *Quotable Poems*, compiled by Thomas Curtis Clark. Those who have known and used Volume One of *Quotable Poems*, will find Volume Two to be a logical sequence of the same high grade which characterized the former volume. Mr. Clark in this volume has pursued his determination to sacrifice the mere prestige of names, for quotability, tone and poetic quality. Among the more than five hundred poems included are old favorites from Tennyson, Browning, Whittier and Whitman, in addition to a large number of poems by current writers of international repute, including Oxenham, Lindsay, Markham, Kemp, and others. It includes also vivid and illuminating lines from those now producing vital poetry, many of whom are not so widely known.

CYNTHIA PEARL MAUS.

Books Reviewed in This Issue

THE CHARACTER OUTCOME OF PRESENT-DAY RELIGION, George Herbert. The Abingdon Press, Chicago. \$1.25.

PARAGUAY: ITS CULTURAL HERITAGE, SOCIAL CONDITIONS, AND EDUCATIONAL APPROACH, by Arthur Elwood Elliott, Ph.D. Teachers' College, Columbia University, New York. \$2.50.

QUOTABLE POEMS, Vol. II. Compiled by Thomas Curtis Clark. Willett, Clark and Co., Chicago, Illinois. \$2.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Missionary Organizations' Own Section

To the Woman Who Is not a Member of a Missionary Society Anywhere

My Dear Friend:

You once asked me: "Why do you belong to that Women's Missionary Society? What is the use of it, and what good does it do you?" Now I am going to try to answer.

Your asking such a question does not surprise me at all. I recall very vividly the time when I felt as you do and questioned the value of such an organization to the church or to myself. Didn't I pay my full share to the benevolence of our church? Why burden myself with other obligations? Were not missions "dry" and "stupid," and missionary meetings a bore?

I will not weary you with the steps by which I came to my present interest in the work. It would be a tale of much time and many influences. Let me just tell you how it looks to me after twenty years as an active member.

In the first place, I found I could not depend on myself even to do my whole duty as a member of the church without some incentive to do something more than my mere duty. All sorts of reasons would arise for not giving as much to benevolence as last year, for not contributing to special appeals. The mission fields were far off and dim to my imagination, and their needs unreal, their projects visionary.

It was what I learned in the regular monthly meetings of the missionary society, after I once joined it, which made the whole program of the church clear and vivid to me. Of course, I had heard missionary sermons and addresses before and been momentarily stirred by them. But this intimate study of the fields, particularly of the lives of women and children in places where the influence of Christ has not been felt, gave me an interest and sympathy that had not been awakened before. What could I do for them?—it seemed to me that I just couldn't sit still and not try to help! The more I studied about them, the more my circle of friendly interest extended. Today I feel as though everyone in all the world were somehow related to me. Probably I should not admire all of them, if I saw them, but I could still be neighborly. We have to make that effort even in our own circle of acquaintances, you know!

I suppose that feeling might wear thin some day, but there is more back of it.

The missionary society cultivates not only the mind, but the spiritual life of its members. The seasons of earnest prayer with other women who have the same interest make me realize that Jesus Christ, our Master, is expecting a great deal of us, that he loves the people of the world far more than we ever can, and that he is offering us the great honor of working with him to help them. And particularly, that he is willing to make use of people who can do much or little. There is room for one-talent people and for ten-talent people in this society, and something for every one of them to do. But they must work together. It is the sum total of their service that makes the work a success.

It was when I first attended a convention that I got the sense of the great army of fellow-workers engaged in the same service. I can never lose that sense of fellowship. Whenever I open my *WORLD CALL* it is just as if I were reading a package of letters from dear personal friends. My best and most lasting friendships have been made through the missionary society. You know, the most interesting people are those who have the largest knowledge of men and things; the kindest people are those who have the largest circle of friends; the most loyal people are those who practice loyalty to some cause. All of these qualities I find most highly developed in our missionary women.

Then it is a constant joy to know that my abilities, whatever they may be, my time, my energy and my gifts, are of real use in the world. Through the reports of the work, regularly given, we can trace the direct results of all we put into it. I know no way of using one's means or talents that shows so little waste and such tremendous effects. And the satisfaction I take in this work reacts on all my service. I am sure I am a better member of my own congregation than I was before—more active, more liberal, more loyal.

Best and greatest of all is the feeling that I am helping to do the work which is nearest to our Master's heart, and to fulfill the last request he made of his followers. If I cared nothing for the people of the world, I should still do this work for love of him.

It is such a happy service! How I do wish you could try it for yourself, and see how delightful it is! Won't you?

Lovingly, your friend,
Mrs. Active Member.

(Adapted.)

These Are Our Young People

WORLD Fellowship Meets have been held in several states this year. The attendance of young people has been remarkable. They are, to a certain degree, all interested in missions; but through conversation in conferences and responses from them, one readily discovers two distinct groups. We shall present these groups. Which one represents your church? How far are you responsible for this condition?

One group is familiar with program materials prepared for guidance in their Circle and Triangle meetings and their interest centers in the missionary work of their church. Others may have the organization but no program material so they have any type of a program that comes to mind, which would be good in its place, but not what you would expect in a missionary organization.

The former group reads *WORLD CALL* and missionary books. Several of the latter group do not know that there is such a magazine as *WORLD CALL* and have read few missionary books.

The young people from some of the churches knew that changes were being made on the mission fields today because of limited funds and are seriously interested in stewardship and self-denial. Others have never heard changes would be necessary and have never given consideration to proportionate, systematic giving.

Some of the young people met in a cordial and intelligent way our missionaries for they had read of them, of their work, of their success. Others thought the missionaries would be behind the times, and their talks would be most uninteresting.

At the close of the Meets the classification was less noticeable, for the challenge of the missionaries, the attractiveness of programs, the opportunities of service enlisted the group in a common purpose goal. One is led to this conclusion, that missions appeals to young people and with right direction and leadership they will give their interest and devotion to this worthy cause.

Do the young people of your church have missionary instruction? Are the best informed and well-trained leaders of your adult group giving of their time to the young people? Are the young people provided with program materials that give them the best information upon missionary work? Is *WORLD CALL* available for them for reading and reference? Is your missionary library open to the young people? Do you purchase books that would be of interest to them? Are they sharing pro-

(Continued on page 43.)

Program for Adult Organizations

For the Leader of the May Program

Topic.—“Christ for the World’s Spiritual Yearning.” The privileged churches of America are finding their Lord only when they are taking him to weak “sister” churches through an adequate program of evangelism and religious education.

General Procedure—

Read carefully pages 6 and 7 of the annual program booklet.

For the suggested order see pages 28 and 29 of the annual program booklet.

Worship.—“Perseverance in Prayer,” Luke 11:5-8. (See devotional page of April WORLD CALL for suggestions.)

Leaflet.—“By Bicycle, Ford and Ox-Cart.” A story of the way in which rural evangelism is carried on by our missionaries in India.

Leaflet.—“Training for Service at Chuchow.” A story of the way in which rural peoples around that center in China are better prepared for their work of evangelism.

Leaflet.—“These Have Attained.” The fifth and last of a series of character studies of nationals who are prominent in our work and who have made great contributions. This leaflet tells the story of our first woman doctor and one of our first nurses among the women of our mission in India. This might be given in costume. The costume of the Hindu woman is easily devised, the only art required is in the draping. A piece of cloth a yard or more in width and ten yards long is all that is needed. Hold the top selvage of one end at the waist line in middle of the front. Pass the material around the body, allowing it to fall as a skirt with no fullness, and tie the corner to the upper selvage edge in middle of the front. This leaves six to eight yards of free material. Beginning at the knot the goods is folded in three or four quarter-yard folds and the upper edge of the folds is tucked over the edge of material around the waist. This makes a deep fan of plaits falling over the opening. The material is then carried to the back and up over the opposite shoulder, bringing the upper edge around the neck, the whole width of material falling over the arm. The end is then carried across the front and left falling loose and open as it is brought over the head with the end hanging loose. A tight-fitting short sleeve waist is worn under this sari.

Articles in the December, 1931, Supplement of WORLD CALL.

“Paul, the Modern” (a Congo Preacher).

“Churches for Porto Rican Farmers.”
“Facing Squarely the Challenge of Rural Japan.”

“Our Rural Work in Mexico.”

For Background Reading—

Article.—“Seeking—They Know Not

What,” by C. H. Plopper, in this issue of WORLD CALL.

Article.—“Heart Hunger In Congo Land,” an article by Miss Goldie Wells, of Africa, in this issue of WORLD CALL.

Reference.—“Dona Carmen,” by Morton, is an article on a fine Porto Rican woman. Page 27, July, 1931, WORLD CALL.

Reference.—“The Local Church in India,” by Mrs. Menzies. Found on page 26 of October, 1931, WORLD CALL.

Proclaiming the “Good News” to the Rural World

Hungry Puerto Rico

AFTER 33 years under the American flag, in Puerto Rico schools exist but for 40 per cent of the children of school age. Underlying these conditions is, of course, the economic factor. The Puerto Ricans are desperately poor. Nearly 1,500,000 of them are crowded in an area of 3,670 square miles, a density of approximately 400 to the square mile. The population is rural and agricultural. The average income of wage earners is between \$150 and \$200 a year.

The little Christian churches are like small lighthouses among the hills and down in the crowded city streets. They are trying to become self-supporting, but because of the grave economic situation it is a hard thing to do.

Untouched Rural Paraguay

The Disciples of Christ South America Mission, under the comity agreement of the 1916 Panama Congress, is responsible for the Christianization of the entire Republic of Paraguay. Up to now we have work only in the capital, Asunción, a city of 142,000 inhabitants.

Paraguay, in the very heart of the South American continent, has an area more than four times as great as that of Indiana. Paraguay is essentially a rural country with a rural population engaged in rural activities.

Improvement is beginning to be evident in rural church work and the training of ministers and other leaders for rural communities. More and more ministerial candidates are pledging themselves to definite training for a life of efficient service in a rural field.

Village Work in India

We look to the day when the Indian church will be self-governing, self-supporting and self-propagating. That is the only sort of church that can survive in India. But a self-governing church must have trained leaders, a self-supporting church must be economically secure, and only a church filled with the Spirit of God will be self-propagating. So we are trying more and more to put on an intensive program in various centers—a program touching every phase of life.

The program of an evangelistic family living in an outstation includes the conducting of classes for children and for adults, visiting people in their homes, regular visits to neighboring villages for preaching and lecturing, selling books, visiting and caring for the sick, being a neighbor to the whole Hindu community. One of our Damoh workers said he has learned that the evangelist is a “twenty-four hour servant.”

Mexico

We have five nationals in Mexico who are giving their time to town and country work; there are six organized churches in such places; ten other places of regular meetings. These churches had 54 baptisms last year; and there are 181 members. There are eight Sunday schools and one Christian Endeavor society and two women’s societies.

L. D. Granger and Miss Florine Cantrell, nurse, are the missionaries who are giving time to the rural work. Of the nationals, Miss Amada Jasso, Marcelino Medina, Francisco Velázquez, Antonio Medina, are all evangelists who have their circuits and are cultivating extensive fields. Mr. Granger has visited all these workers. Two other workers, Samuel Rocha and Doroteo Alaniz, who are students now, have done evangelistic work in the rural districts.

Rural Congo

The Congo field is entirely rural. The population of our area is about 750,000, living in two thousand to three thousand villages.

The ultimate aim of the mission is to place a preacher in each village or group of villages having the same hereditary chief.

When possible a trained school-teacher is placed with each evangelist. But evangelists without teachers often conduct schools. The aim is a literate church reading the Bible and other helpful literature.

The village churches are encouraged to become autonomous as rapidly as practicable. Some choose and pay their own pastors. They never think of the local congregation, however, as the ultimate unit in the church, but as only the primary unit in the universal church of our Lord.

In Japan

We have not formed, as yet, any policy for our rural evangelistic work in Japan. We are just feeling our way, as most other folks are at present. Many of our preachers are getting out into the villages near where they live. They attend the local training schools for rural workers, and are showing a real interest in this line of work. The conferences held by Dr. Butterfield this summer have no doubt given a great impetus to this type of work. We have a pastor now designated for purely rural evangelism.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1931-32: *In Many Lands.*

May Theme: *In Africa and India.*

Worship Theme: *When you think of the Woman's Power, you forget the Power of the Woman's God.*

—Mary Slessor.

Senior Triangle Club

(For Young People, ages 15-17)

1931-32: *World Highways.*

May Theme: *With Eye and Hand and Brain.*

Worship Theme: *I Cannot Forsake the Christ.*—Sadhu Sundar Singh.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Spring Quarter, 1932; *Trails of Discovery in World Friendship Around the World.*

May Theme: *Ye Shall Be My Witnesses.*

Business Session

AS YOU open the May meeting with the business session will you turn to page 6 in your Program Year Book, *In Many Lands*, and use the suggested order.

Every Goal Attained

May is a busy month for your Circle. It means you are nearing the final check on "My Purpose." Review "My Purpose" and plan to close the year in June with all goals reached.

You will wish to make plans to attain your financial aim in full by June 30. If you are in arrears arrange to make a personal call in order to give everyone an opportunity to have a share in your financial victory. Attain your aims and encourage your missionaries as you match with your gifts their service on the field.

Election of Officers

You will have the report of your nominating committee in May. This report will present the names of the officers for the new year. Select these leaders with great care as you place in their hands the responsibilities for carrying forward this important work.

Installation Service

Arrange for the Installation service in June. Make this service most impressive. Refer to the Circle Manual for suggestions for this service.

The president during 1931-1932 may be most helpful to the new president by handing on all letters and all materials referring to the next year's work.

Program for May

The program for May centers around two fascinating countries—Africa and India. The worship program carries that challenging quotation of a pioneer missionary to Africa.

The messages, "As I See India" and "As I See Africa" give us a glimpse of the need of Christ and the changes when Christ is given a chance. Have two young people representing the Hindu and Christian, present the home life of India. "As I See Africa" was written by Dr. Myrtle Smith, our first woman physician in Africa.

"Challenges to Us" from these two fields should help us search our own lives, and "Watch Us Grow" should create a new interest and desire to share with them in a larger way.

New Officers

MAY is the month for the election of new officers for the Hi-Tri. These officers should be the ones who will give their time and ability to carry forward a fine program for the new year. Next year's study will center around the North American Indian and China. You will need the best people available in order that your Triangle shall attain the place it should have with other Triangles in our churches throughout the United States and Canada.

Installation Service

Make the installation of these officers an impressive service for both the members and the officers. You may wish to refer to the Triangle Club Manual for suggestions for this service.

Goals

June 30 closes the missionary year. Begin your final plans to have every goal attained by the time of your next meeting. Review "My Purpose" and "My Record" and also the "Measure of Advance." Chart and note the items that need special attention. Remember that every aim attained means progress in carrying forward the various types of work we have been discussing from month to month.

With Eye and Hand and Brain

The program for May centers around the industrial work of several fields. You recall the study last year of the Boys' School in Damoh. Many schools maintain gardens and workshops to provide self-help for students. It helps not only to provide board and tuition but it guides the young people in finding the type of work in which they are interested and from which they may find a livelihood.

Someone has said, in referring to industrial work in the foreign lands, "There is a dash of romance, a touch of adventure, a bit of hardship, a challenge of difficulty, a claim of need, and assurance of large productiveness in the vision that is spread before us."

The worship service for this month centered around the quotation of Sadhu Sundar Singh, and in the program packet you have articles which tell of industrial work on several of the fields.

The paragraphs on page 29 of the Program Year Book, *World Highways*, call attention to industrial work that is carried on by our missionaries.

HOW much do we really know about the many-sided program of our church for carrying out its program of service around the world? This month will be a good time to find out as much as we can about it. Why not borrow as many copies of the *Year Book* for 1931 as you can and get some of the Triangle members to agree to look up and report to your meeting, answers to questions similar to the following. Use a World Map to locate centers, designate them by various colored stars.

1. In what countries are the Disciples of Christ healing, teaching and preaching, in the name of Christ?

2. How many congregations do we have in those countries?

3. How many Christians are there in those countries?

4. How many baptisms were reported from those churches last year?

5. How many native preachers, evangelists and Bible women are reported?

This Is the Dream

This is the dream that the Master dreamed As He walked on the hills and beside the sea;

The greatest dream and the whitest dream Of time and of all eternity.

Twelve men up from the sea, the town,
To carry a message by word of mouth
As seeds are borne on the summer air
To the East, the West, the North, the South.

Until all men of the earth should know
The beautiful things that the twelve would say;

"I am the Truth," 'tis thus Christ spake,
"I am the Door, the Light, the Way."

"He who wants water shall never thirst,
He who bears sorrow within his breast,
Come unto me," the Master said,
"And find my comfort and peace and rest."

Until the last man with broken breath
Turns on his way down a barren land
To fall at a waiting Savior's feet,
To cling to a Savior's reaching hand.

This is the dream that the Master dreamed

As He walked on the hills and beside the sea;
The greatest dream and the whitest dream
Of time and of all eternity.

—GRACE NOLL CROWELL, in *Christian Herald*.

Devotional Study for Missionary Societies

MAY

Perseverance in Prayer

Solo.—*The Garden of Prayer* or *Hymn.*—'Tis the Blessed Hour of Prayer.

Scripture.—Parable of *The Friend at Midnight.*—Luke 11:5-8.

Song.—*Take Time to Be Holy.*

Prayer

THE disciples had come to the Master with the request, "Lord, teach us to pray," and Jesus had given what we know as "The Lord's Prayer." The fragmentary outline of prayer he follows with the word picture of our lesson. "The picture is a perfectly natural one. The sense of imperative need growing out of the situation in which he is placed inspires the householder's request, determines its form and justifies its persistence without any premeditation or conscious process of thought on his part." It is as if Jesus had said to the disciples that prayer is not a matter for teaching and learning; it is a spontaneous expression of need or desire, simple and natural. In the householder we can find as perfect an illustration of the spirit and meaning of prayer as did the disciples. Consciousness of imperative need which we ourselves are unable to supply will inspire the spirit and determine the form of prayer.

In the story of the "Friend at Midnight," Jesus makes specific appeal to the ideally human as a proper symbol for our understanding of God. How soul-satisfying is the idea of the Heavenly Father who hears and answers.

Buttrick says, "It is clear that Jesus regarded prayer as the simple outpouring of human need. It may take many forms—thanksgiving, confession, adoration or intercession; but all these forms are but variants of the cry of human poverty. Thanksgiving is the cry of need—the acknowledgment that the cry has been heard and the need supplied. Confession is the cry of need—rags and filthiness seeing a throne and bemoaning with piteous entreaties: 'Woe is me! for mine eyes have seen the king.' Adoration is the cry of need—awe-filled wonder and praise for the All-Fair, the All-Holy, the All-Loving whose 'greatness flows around our incompleteness.' Intercession is the cry of need—love feeling the need of others and pleading for them. It is not a mere form, but the instinctive cry of human need."

In another parable on prayer, the story of the "Importunate Widow" emphasizes the thought in our lesson today—the need and power of persistence.

"The supreme obstacle to spiritual blessing is our indifference. Wishes we have and half-hearted desires, but we are seldom moved by an intense yearning. We know little of that sort of prayer that wearies the body and exhausts the vital power. Such intensity of desire as wrings the bloody sweat from the brow or leaves

its impress in a halting limb, or forgets hunger, is an unknown factor in the religious life of our day. Our prayers are brief and formal. We are more concerned about propriety of form than about definiteness of object."

The implication is plain: prayer must become a tireless beseeching before God can richly reward it. In the *Meaning of Prayer* Fosdick says, "The Master put prayer into the Beatitudes in one of the greatest descriptions to be found in the Bible: 'Blessed are they that hunger and thirst after righteousness for they shall be filled.'" That the Father will answer the persevering cry of his children is the promise given on the authority of Jesus. "It rests for sure support upon the integrity and compassion of His soul."

Solo.—*In the Secret of His Presence.*

Prayer—

Our Heavenly Father, we earnestly ask that this moment we spend in the attitude of prayer may also be spent in the spirit and knowledge of prayer; may it ever be

such a definite and conscious fellowship of our hearts with thine that it shall become increasingly sweet and satisfying to all of us; may we ever find in the hour of prayer healing for our wounds, peace for our strife, wisdom for our problems, forgiveness for our sins, and blessedness for all of life. In this moment of prayer we ask that we may all have an increased consciousness of the reality and abiding presence of God and of the transcendent value and supremacy of spiritual things; help us, dear Lord, to set our affections not upon things below, but upon things above. We pray for such an intimate acquaintance with Christ and for such an acceptance of his spirit and program that our own lives may be fruitful in service to the world. Give us, dear Father, such a quickened feeling of responsibility for our own surroundings as will lead us to the best endeavor for their welfare. May we be more faithful to our vows and obligations to our country, our church and our homes, that through these agencies we may so love and labor as to speedily bring in the reign of thy kingdom. Amen.

LELA E. TAYLOR.

(See "Seeking—They Know Not What," on page 28, this issue.)

Echoes from Everywhere

Kulpahar Church Takes Forward Step

Kulpahar Christian Church, though a diminishing community, has undertaken to support the evangelistic work now conducted by the Mission in Kulpahar and roundabout villages. This means that the pastor will give his time largely to work among non-Christians and that a force of two or three Bible women will be supported by church funds rather than Mission funds. Kulpahar Church rejoices that it can take this forward step.

Christmas was fittingly observed with joy in song and pageantry, W. R. Alexander, our Mission secretary, brought to us our Christmas message. This message was followed by the Annual Thanksgiving Offering. This year the offering amounted to rupees fifty. Kulpahar has dedicated this offering to the cause of foreign missions.

ANNA B. COWDREY.

Kulpahar, India.

A Modern Heroine

Miss Florine Cantrell, our missionary nurse, last week went out to a small out-of-the-way town to care for a family with fever. Six have been sick and we supposed it was typhoid, but when she got there she discovered that it was typhus, the most contagious of the diseases and very dangerous to foreigners, for we have not in our blood the immunity of centuries which the Mexicans have. Miss Cantrell had once said that she believed it was sure death if one of

us contracted it! She did not go into danger knowingly but now that she is there she refuses to come home until they are out of danger. All the heroines did not live in the first century!

RUTH LESLIE.

Agua Calientes, Mexico.

Reaching the Gonds

The Gond village of Richhai is about two miles from Bareilly. The inhabitants are Gonds, an aboriginal tribe, though they are considered Hindus, which they are not. On the 26th of December Mrs. Singh and I invited them for the Christmas dinner. They stayed all night and all day. They gave us a dance and we gave them a dinner and spiritual food also. Big wall pictures (used Sunday School Picture Rolls from America) were used, and in simple words the story of the Babe was taught to them.

Everyone of them—there were thirty-three of them—stayed for the service which followed the story. It was an impressive sight to watch them take part in the prayer period. They bowed their heads, joined their hands, closed their eyes, and were very silent. They are a simple people, yet they are fairly clever. Intelligent use of religious pictures will give them a new vision. I hope someone will send me about two dozen pictures of Christ for them to hang in their homes. The only way to reach them is by music or pictures; and as I am dumb at music I am relying on good pictures. They might start worshipping the pictures, but

the situation will improve. The day is not very far when the whole village will declare for the "Babe" as their Guru and Savior. One has to be patient, one has to teach, and one has to wait on God for these people.

The SINGHS.

Barcla, India.

Christian Japan Helps Needy China

The Joshi Sei Gakuin, Margaret K. Long Girls' School, Takingawa, Japan, began the fall term with 500 students. Seven girls have dropped out during the summer; five have moved away and two died. But almost the same number of new girls were taken in. Nine girls took the entrance examination and eight passed and were taken into the various classes.

An offering is being taken at the school for the China Flood Relief. About fifty yen has so far come in and there are still a few who have not given.

HELEN L. RICHEY.

Tokyo, Japan.

Mrs. Yocum Meets Indian Ladies

A branch of the All-India Women's Educational Conference was started in Bilaspur recently by the help of some Indian ladies. Many of them seemed never to have left their pigeonholes before! But out they came, and enthusiastically they discussed the terms of the Conference—and voted for delegates to attend the Conference in Jubbulpore. Of the two chosen, one had never left purdah, and the other had only recently discarded purdah. The last meeting of the local branch was held during the visit of Mr. and Mrs. Yocum, but only Mrs. Yocum could attend the Conference, and have this rare chance of meeting high class Indian ladies. Mrs. Yocum deeply appreciated the opportunity and gave a message to the ladies.

EMMA J. ENNIS.

Bilaspur, India.

Working Toward Self-Support

We have just closed the fourth convention of our churches. It was held in the new church in Colegiales. The sessions were very well attended, although the weather was very hot. One of the most interesting speeches was the history of the work of Disciples in South America, by Miss Zona Smith. It was voted to have this printed. Twenty-three baptisms were reported, seventeen at Colegiales, four at Cramer and two at Saavedra. The churches raised about \$1,100 for self-support, which is a little less than last year, due to the financial crisis.

Señorita Julia Berro, who just finished at the Institute, last year was sent to work with us in Saavedra this year. The church recently voted to pay ten pesos monthly toward the support of Señorita

Berro and we hope to increase it to twenty pesos before the close of the year.

NORMAL B. WARD.

Buenos Aires, Argentina.

Varied Experiences For Damoh Boys

The Boy Scouts and Wolf Cubs gave a fine program on Darbar Day. About 500 of the townspeople came over to the Mission to see the boys in action. The Boy Scouts also put on a play preceding Christmas and the primary school a drama.

The great event of December was when we took 115 of the boys to camp, eighteen miles from Damoh, on the Burma River, for twelve days. The river is deep and wide and crocodiles are seen taking sun baths on the banks, while wild animals roam in the jungle. We shot sixteen deer and one wild pig and three peafowls.

Our boys observed White Christmas and sent an offering to the leper boys of India. They also held meetings in the surrounding villages.

RAY E. RICE.

Damoh, India.

Academy Boys And the Church

There are nineteen boys from the two upper classes of Wuhu Academy in my regular credit Bible course in the school and I have an average attendance of about twenty Academy boys in my Bible class at the church Sunday morning, with about fifteen Academy boys singing in the church choir. So I am feeling that they are showing real interest, and that they are yielding themselves to the influence of Christian teaching. How I do hope and pray that it may continue.

STELLA TREMAINE.

Wuhu, China.

Boys Learn Tailoring

C. H. Smiley of Bilaspur, baptized Bejnath Singh at Christmas time and sent him over here to Damoh to learn tailoring. He seems to be very happy in his new life and is making a good start in our school. We have twelve boys in the tailoring class. Mrs. Nathan, our house mother, is in charge of that work. We make and mend the clothes for the boys.

RAY E. RICE.

Damoh, India.

The Widow's Mite

One of our Bible Women is a widow with four children. The eldest girl is in Boarding School in Bilaspur. The mother's income is about five dollars a month. From this she pays school fees for two children. Recently a friend in U. S. A. sent her a Christmas gift of five dollars. She deposited half of it, (ten rupees) for clothing for the eldest girl for next school year. She called me to her house yester-

In Memoriam

Mrs. Ina Roe, January 2, 1932, Medford, Oregon. Zealous worker in Sunday school and missionary society.

Mrs. Sarah Reed, November 8, 1931, Elliott, Iowa. Faithful member of church and devoted member of missionary society. Age 84.

Mrs. Georgia McCormick, December 11, 1931, Winchester, Kentucky. Faithful and loyal member of Lucy Arnold Missionary Society.

Mrs. S. D. Hall, December 17, 1931, Covington, Kentucky. Life member of the Christian Woman's Board of Missions.

Mrs. F. P. Tompkins (Adelia Russell), Indianapolis, Indiana. Devoted member of Downey Avenue Church and missionary society and life member of the Christian Woman's Board of Missions.

Mrs. Carrie S. Sewell, January 2, 1932, Louisville, Kentucky. An annuitant and friend of all missionary work. Age 90.

Mrs. J. M. Roberts, February 4, 1932, Moundsville, West Virginia. An earnest Christian and life-time member of the church.

day and told me about the new clothing she had bought with the rest of it for the four children for Christmas, then she unlocked her box and untied a little stocking shaking out one rupee in small coins, "I want to give this to the U. C. M. S. toward the self-support fund." She had been present at the special meeting of the Church Council when the appeal for giving a tithe was made.

ISABELLE M. DAVIS.

Jubbulpore, India.

Hidden Answers

1. How many in the Pension Fund Family?
2. What did the Hindus want Mr. Yocum to talk about?
3. Where will the Eleventh World's Sunday School Convention be held, and when?
4. What contribution did W. E. Rambo make to India? What is his son doing in that same country?
5. What did East Tokyo Institute do for the needy?
6. Who is C. M. Ford and what has he done?
7. What organization is undertaking a study of church union?
8. What are some of the returns on our investment in French-America?
9. Who is Aunt Jane Wickersham?

Within Our College Walls

Annual Board Meeting

THE annual meeting of the Board of Education of Disciples of Christ will be held at the Hotel Severin in Indianapolis April 4 and 5, 1932. The executive committee will meet on Monday morning, April 4, at nine o'clock; the directors of the Board will hold sessions on Monday afternoon and evening and on Tuesday morning, April 4, at nine o'clock; adjourning that members may attend the meeting of the Commission on Budgets and Promotional Relationships of the International Convention which begins Tuesday noon.

The annual meeting this year will be one of the most important in the history of the Board of Education, as this is a time of readjustment in the Board as to personnel, plan and program for the years which lie immediately ahead.

Sessions of the meeting will be presided over by E. M. Waits of Texas Christian University, president of the Board of Education.

College Sponsors Tour

Six years ago Christian College initiated an educational trip for its students. Since that time five tours have been made to Washington, D. C., New York, and southern Virginia. This year the college sponsored a trip to Florida and Havana, Cuba, the group leaving Columbia March 8 and returning March 18. The tour was personally escorted by President Edgar D. Lee and Mrs. Lee, and was under the direction of the Kirkland Tours of St. Louis. The group included students and friends of the college.

Dean of Women Resigns

After a decade of splendid service as dean of women, at Bethany College, Miss Harriette Pearl Morris has tendered her resignation to become effective at the close of the present college year. Miss Morris went to Bethany in 1922 to be hostess at Phillips Hall. The following year she was appointed to the deanship and has served in this position with distinction.

Dean Morris is a graduate of Bethany College, and has done graduate work at the University of Southern California. Before taking up educational work she was associated with her brother, Dr. Wade H. Morris of Los Angeles.

Butler Serves Churches

Students in the Butler University College of Religion are serving fifty-three Christian churches in Indiana this year, according to statistics compiled by Alfred T. DeGroot, chairman of the college committee on student ministerial placement. Of this number fifteen are full-time appointments, thirty-six are half-time, and two are quarter-time engagements. This is the largest number of churches which have been ministered to at any one time by students of the college.

The membership of churches served by students in the College of Religion totals 9,200. In 1931, through the efforts of these student ministers 784 additions were made to the various churches.

Religious Emphasis Week at Missouri

Religious Emphasis Week, which was inaugurated this year at the University of Missouri by the Bible College of Missouri, proved so successful that it is hoped it may become a permanent institution. Dr. Carl Agee, associate dean of the Bible College, has been appointed chairman of an executive committee to set a date and plan the program for next year. He is being assisted by Frank C. Tucker, pastor of the Missouri Methodist Church of Columbia, and Earl Gordon of the Students' Religious Council of Columbia.

Religious Emphasis Week was opened on February 5, with an address by Dr. John W. MacIvor, pastor of the Second Presbyterian Church of St. Louis and president of the Metropolitan Association of Churches, at the first University convocation of the second semester. Dr. Walter Williams, president of the University, entertained with a luncheon at noon for Dr. MacIvor, Dean G. D. Edwards and Dr. Agee of the Bible College, and the local ministers. In the evening Dr. Ashby Jones, pastor of the Second Baptist Church of St. Louis, was the principal speaker at a banquet held by the Federation of Churches of Columbia.

On Sunday afternoon, Dr. Robert Cloutman Dexter, the main speaker for Religious Emphasis Week, gave his first public address on "Religion and the Social Sciences" in the University auditorium. A reception for the present and former students and friends of the Bible College followed the address. Dr. Dexter spoke daily throughout the week, basing his addresses on the three main tasks which he believes face the churches today: the elimination of international warfare; the bringing about of a standard of ethics in industry; and the solving of the family problem.

Besides the main addresses of the week, Dr. Dexter also spoke before the following groups: the Faculty Club of the University on "Religion and the Social Sciences"; union services of the young people's religious organizations of the Students' Religious Council; a meeting of the ministers of Columbia and vicinity on "The Minister and Family Troubles"; and the weekly meeting of the Y. W. C. A. on "Religion and the Family."

Dr. Dexter was sent to Columbia by the American Unitarian Association as a contribution to the work of the Bible College.

BIBLE COLLEGE OF MISSOURI

The Bible College is offering a series of short courses for those interested in religious study. Each class will meet for sixteen sessions, beginning Monday, Febru-

ary 15. Those completing the course will be granted one hour's credit in the Bible College. Courses being offered are: "Life and Literature of the New Testament," "Hebrew History," "The Prophets of Ancient Israel," "The Religions of China and Japan," and "Learning in Religion."

PHILLIPS UNIVERSITY

Phillips University draws her students from many states of the Union. Last year twenty-five states and five foreign countries were represented in the enrollment.

Recent speakers at student assembly at Phillips were Joseph D. Boyd, minister at Coffeyville, Kansas, Dr. Alexander Paul of the United Christian Missionary Society, and Kirby Page.

As a part of the observance of the Silver Anniversary of the University, the administration is suggesting to churches and individuals the making of gifts of \$25.00, a silver dollar for each year of service of the institution.

The Republic of France, by the decree of the French Minister of Public Education places Phillips University on the accredited list for the Universities of France in which the degrees Bachelor of Arts and Bachelor of Science, issued by Phillips University, are accepted as equivalents to the French Baccalaureate.

A bust of George Washington by Nollen, taken from Gilbert Stuart's portrait of Washington, was unveiled in chapel recently amid great enthusiasm, as a part of the bicentennial celebration of the birth of Washington. The bust was a present from Congressman M. C. Garber.

Dr. Harry D. Smith was lecturer for the Iowa Ministerial Association held at Des Moines recently.

LYNCHBURG COLLEGE

The figures of the second semester matriculation at Lynchburg College show several interesting facts. While last year the number of men and women students was practically the same, this year there are almost twice as many men as women. Of the 240 students matriculated there are 153 men and 87 women.

Lynchburg College will participate in the national George Washington Bicentennial Oration Contest, the local contest being sponsored by the college chapter of Tau Kappa Alpha, debating fraternity. The state contest in Virginia will be held at Washington and Lee University.

CULVER-STOCKTON COLLEGE

A group of Culver-Stockton students recently spent a week-end in St. Louis, where they gave programs at Ferguson High School, Troy High School, at the St. Louis Culver-Stockton Club dinner, at the Union Avenue Christian Church where Dr. George Campbell is pastor, over radio station KMOX, and at the Memorial Boulevard Christian Church where Ralph E. Alexander is pastor.

J. R. Smith, who has for many years been treasurer and business manager of the college, has been given a leave of absence of two months to take a trip to California and Oregon for the benefit of his health. R. L. Wilson of Monroe City, a member of the board of trustees, is acting treasurer during the absence of Mr. Smith.

Founders' Day was observed at Culver-Stockton on January 28 with a special chapel program.

CALIFORNIA CHRISTIAN COLLEGE

William Robb of Melbourne, Australia, is the latest student to make a long journey solely for the purpose of continuing his education in California Christian College. He landed in America on January 16, and has entered the college to prepare himself for the ministry. Ronald Menmuir, also of Australia, who came over in 1930, is now student minister at Artesia, California.

On February 19 and 20 California Christian was host to the Southern California colleges and universities in a debate tournament. The question for discussion was, **RESOLVED**, That Congress enact legislation to provide for a central control of industry, constitutionality waived.

The men's and women's glee clubs, sixty singers in all, participated in the annual Pacific Southwest Intercollegiate Glee Club contest on February 19 in San Diego. The contest was sponsored this year by San Diego State College. The clubs from California Christian were directed by Professor Herbert G. Tovey.

Howard Fay, a senior, is planning to guide a party of tourists through Japan next summer, following his graduation.

COTNER COLLEGE

Professor A. F. Sillett, professor of mathematics and physics, and faculty resident of Atwater Hall, men's dormitory, has been appointed dean of men for the second semester.

Seishi, Yasutake, Waimea, Kauai, Hawaii, a senior in the college, was toastmaster at the annual world fellowship banquet on Friday evening, January 27. The principal address was given by Jose Purisina, Filipino student in the University of Nebraska, and short talks were made by Fathulla Mostaf and Mohamed Ali Aghasi, Persian students in the state agricultural college.

Dr. Carl J. Warden, Cotner '15, assistant professor of psychology in Columbia University, made one of the series of addresses on psychology which is being given over the National Broadcasting Company network from January through May. Dr. Warden's address on "Animal Drives" was given on February 27.

BETHANY COLLEGE

Alumni and friends of Bethany College in the Pittsburgh area held a dinner and meeting in Pittsburgh in January. President Cloyd Goodnight was the principal speaker. Others on the program were Dr. W. K. Woolery, dean of the college, Dr. W. H. Cramblet, treasurer of the college,

and Attorney Emerson G. Hess, president of the Pittsburgh alumni association. Similar meetings are planned for Wheeling, Cleveland, Buffalo and Canton during the coming weeks.

Major Henry A. Proctor of London, who has recently been elected to the House of Commons, will be one of the distinguished guests of the college at the annual commencement in June. Major Proctor was graduated from Bethany College with the class of 1906. He will be in charge of the commencement reunion of this class.

Dr. Ben Wood, professor of collegiate educational research at Columbia University, addressed the student body on February 3, discussing the possibilities of placement and achievement tests. Later he met with the faculty to discuss educational measurements and educational guidance. The coming of Dr. Wood to Bethany is in line with the program under way to develop a strong guidance and personnel bureau. Under the direction of Professor Forrest H. Kirkpatrick this bureau is keeping Bethany well in the lead of progressive tendencies in higher education.

TEXAS CHRISTIAN UNIVERSITY

R. H. Foster, attorney of Fort Worth, has been elected to the board of trustees of Texas Christian University. He succeeds Harry H. Rogers of Tulsa, Oklahoma, resigned. D. C. Reed, Austin; Lewis J. Ackers, Abilene; T. E. Tomlinson, Hillsboro; and Mrs. Ida V. Jarvis, E. E. Bewley, and Van Zandt Jarvis, all of Fort Worth, were reelected to succeed themselves. Van Zandt Jarvis was reelected as chairman of the board.

Dr. John Lord and Miss Clotilda Anne Houle represented the faculty and students, respectively, of Texas Christian at the annual meeting of the Scholarship Societies of the South at Simmons University, Abilene, Texas, February 22 and 23.

T. C. U. has been selected as the meeting place for the next national convention of Alpha Zeta Pi, national romance language fraternity. The fraternity meets biannually, the next meeting being scheduled for January, 1934. Miss Adelle Clark, of the T. C. U. language faculty, is national secretary of the fraternity.

BUTLER UNIVERSITY

Honorary degrees were conferred upon six persons by Butler University in connection with the inauguration of Dr. Walter Scott Athearn as president of the University. The doctor of laws degree was given Paul C. Stetson, superintendent of the Indianapolis public schools, and Dr. Daniel W. Morehouse, president of Drake University. Degrees of doctor of science were given to Dr. Henry L. Bruner, head of the Butler zoology department, a member of the faculty nearly forty years, and Dr. George H. A. Clowes, director of the research department of Eli Lilly and Company. The degree of doctor of literature was conferred on Dr. John H. Finley, associate editor of the *New York Times*, and on Dr. Athearn.

President Athearn has recently an-

nounced an appropriation of \$6,500 to be used by the library of the University in the purchase of new books. This will make possible for Butler the development of one of the best libraries in this section of the country.

Paul Duncan of Butler won the state oratorical contest sponsored by the Indiana Intercollegiate Oratorical League from a field of seven competing speakers on February 20. His subject was "The Planners," dealing with various plans which have been advanced for minimizing depressions. First prize was forty-three dollars, a gold medal, and the privilege of competing in the regional contest, to be held in Indianapolis April 2.

The annual Y. W. C. A. state spring training conference will be held at Butler University March 18, 19 and 20. Miss Allena Grafton, faculty advisor, is general chairman.

The university botanical gardens were recently listed in the *Garden Digest* as being one of eighty-two such gardens in the country. Willard N. Clute is director of the garden.

Fifteen new students have entered the college of religion for the second semester. Six foreign students are now enrolled. Australia is represented by four, Korea by one, and the Philippine Islands by one.

ILLINOIS DISCIPLES FOUNDATION

Advance information available from the registrar's office at the University of Illinois for the second semester indicated that the Illinois Disciples Foundation would have in the neighborhood of 600 of Illinois' finest youth from Christian Church homes to "shepherd" during the coming months. It is a great field and Dr. Stephen E. Fisher and Mrs. Mabel Carlock ("Aunt Mabel") are making one of the finest contributions being made on any university campus.

Disciple students took a prominent part in the annual Life Work Conference on the campus. Miss Lela Taylor acted as counsellor for our own group, and more than fifty students sought conferences for the discussion of their life work.

Vernon P. Christman of Akron, Ohio is senior student assistant this year. He has already brought into the church, by confession of faith and affiliation, more than one hundred men, through friendly visitation and interesting them in the activities of the Foundation and University Place Church.

WILLIAM WOODS COLLEGE

Friends of the college will be grieved to learn of the death of Mrs. G. L. Brokaw after an illness of over a year with paralysis. Mrs. Brokaw was the mother of Mrs. E. R. Cockrell, art instructor, and Miss Zell Brokaw, head of the commercial department. For five years she was hostess at "The Bungalow" which is one of the college dormitories and made many friends among the faculty and students. For the past year and a half she has made her home with Dr. and Mrs. Cockrell.

What, Where, When and How

Missionary Leadership Training

Calendar Ahead

APRIL is the month in which delegates should be chosen to attend summer schools and conferences of missions, in order that they may be equipped for service in the local church for the following year. Do not forget to send delegates from your groups of young people interested in missions to the young people's summer conferences, urging that they take the missionary courses there offered.

Stress the missionary courses which might be offered as a part of any local leadership training class or school. Order supplies for Children's Day, and see that persons fitted to carry out the work make plans for presenting foreign missions in the church school during May. Write to V. A. Sly, religious education department, for free materials.

Institute and Conference Schedule

1. The Missionary Education Institute (interdenominational) for leaders in the local church, as well as for teachers in summer conference, Indianapolis, Ind.

2. Summer conferences of the Missionary Education Movement (ten days) in New York, North Carolina, Washington and California.

3. Joint schools of religious and missionary training.

4. Summer schools of missions for women and girls.

(See below for details of each of the four types listed.)

Missionary Education Institute

Plans are being made for a training institute in missionary education to be held for the third year in Indianapolis, Indiana, on May 2, 3 and 4. This institute, for the past two years, has reached leaders from six states, and has had an enrollment of over 100. The committee in charge of this institute is made up of one representative from each of the various denominational groups, and four interdenominational agencies of Indianapolis. The Disciples had delegates from the greatest distance last year, one from Texas and one from Kansas.

There will be on the faculty two of our well-known Disciple leaders, C. A. Burch, at present director of religious education for the state of Indiana, and for many years missionary under our board in China, and Mrs. W. F. Rothenburger, well-known teacher and leader in missionary education. Persons of national and international reputation have been secured for the faculty; Dr. T. H. P. Sailer, honorary secretary of the Missionary Education Movement, recently returned from a year of extensive research in missionary work in China; Walter E. Getty, secretary of the leadership training and conference work of the Missionary Education Movement,

who has unusual contacts with denominational and interdenominational boards of missions; Mrs. Dan B. Brummitt, national leader of the Woman's Home Missionary Society of the Methodist Episcopal Church; Dr. Bruce Kinney, superintendent of the Indian work for the American Baptist Home Missionary Society, and others about whom announcement cannot yet be made.

Classes for all ages will make available the new literature on China, and on the North American Indian. The books have been written by strong authors, and the members of the faculty have unusual qualifications for presenting these themes. Detailed announcements will be sent by the Missionary Education Department upon request.

The M. E. M. Summer Conferences

For many years four ten-day conferences in missionary education have been offered to leaders in all communions. As these conferences are in admirable sites, either in the mountains or on the lake or seashore, there are few places where missionary leaders can have a finer vacation. The dates for 1932 are as follows: Silver Bay, New York, June 28 to July 8; Blue Ridge, North Carolina, June 28 to July 6; Asilomar, California, July 5 to 15 (approximately); Seabeck, Washington, July 26 to August 5. A board representative or a missionary from our own brotherhood is to be in attendance at each conference.

Joint Schools and Conferences

At Auburn Seminary, Auburn, New York, and at Camp Sloane, New Jersey; courses in missionary education are offered. The Missionary Education Movement, through its secretary on leadership training, assists in planning the courses for the first two named.

Schools of Missions for Women

Some twenty schools of missions for women and girls are held every summer and fall, under the auspices of the Council of Women for Home Missions, and the Federation of Women's Boards for Foreign Missions. The dates of all of these conferences have not yet been received but announcement will be made in the *Missionary Organizations Bulletin* in the near future. One is held at Chautauqua, New York, in which two entire weeks are given to home missions and foreign missions, usually the second and third weeks in August, and one at Lake Geneva, Wisconsin, the dates for which are June 27-July 4.

Themes for 1932-1933

The foreign missionary theme for all communions will be "China." The home missions theme is "The North American Indian." These subjects are challenging and timely. The detailed announcements will be carried in a later

issue of *WORLD CALL*, but the following titles are indicated for the information of those planning work this spring for the coming fall:

Foreign Missions—China

For adults (men and women):

Living Issues in China, by Hodgkin; *Leaders Manual* for above, by Sailer.

For women:

Lady Fourth Daughter of China.

For young people:

As It Looks to Young China, by a group of Chinese Christians.

Introducing Young China by Seabury, a course for young people.

For intermediates:

The Young Revolutionist, by Buck.

Youth and Revolution in China: by Heininger, a course for leaders.

For Juniors:

Ling Yang, by Thompson, a reading book.

New Joy, by Sewell and Jones, A course for leaders.

For Primary Children:

Chinese Children of Woodcutter's Lane, by Holton, a reading book.

Off to China by Sweet and Wagner, a course for leaders.

Home Missions—The American Indian.

For Adults:

Facing the Future in Indian Missions, by Meriam and Hinman.

Leaders' Manual for above, by Clark.

For Young People:

Indian Americans by Hulbert.

Leaders' Manual for same, by Fay.

For Intermediates:

Three Arrows, The Young Buffalo Hunter, by Young, a reading book.

Friendship Fires, by Hulbert, a course for leaders.

For Juniors:

Many Moons Ago and Now, by Gladfelter, for leaders.

For Primary Children:

Children of the Great Spirit, by Means and Riggs, a course for leaders.

Next Year's Calendar

In the October, 1932, issue of *WORLD CALL* there will be a calendar of monthly emphases for missionary education of every group in the local church, including (a) the church school of missions, (b) plans for the church school, and for missionary organizations, (c) special observances in the morning services, etc.

For those wishing to make plans this spring, free copies of the calendar printed in October, 1931, *WORLD CALL* will be sent upon request.

Plan now to have a church school of missions for a six weeks' period during the coming fall or winter. We advocate six weeks during January and February, which would fit in well between *WORLD CALL* Sunday, and Foreign Missions Sunday, the first Sunday in March.

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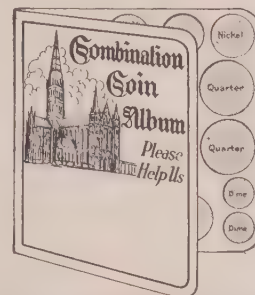
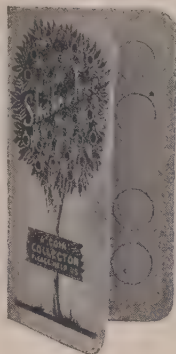
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These Are Our Young People

(Continued from page 35.)

portionately in support of missionary work? Will they have a part of self-denial observance in your church?

It has been the experience through the years, that our best informed, most alert young people come from organizations where the missionary society has taken an interest in them and led the way in missionary spirit and endeavor.

The economic situation may curtail budgets but it cannot claim time and talents of an individual. The latter is needed in abundance in our local churches if they would help their young people to be informed and have a share in missionary work today and assume responsibility for it tomorrow.

If the adult groups are not interested in the missionary instruction of these young people, then who will be? The opportunity of building world friendship attitudes in the hearts and lives of the youth of today is sufficient challenge but when we consider the new world order that can be builded by Christian youth of tomorrow it surpasses our imagination.

The theme for the World Fellowship Meet was "Building a New World Together With God." A seven-year-old boy picked up one of the attractive programs in the shape of a globe on which the hemispheres of the world had been checked. He read slowly and distinctly the words on the front of the program—"Building a

New World," and looking up at us, "We couldn't do that." In placing the program on the table he observed words upon the other side. He turned it over and read—"Together With God," and looking up with a smile and a light in his eyes he exclaimed, "Oh, that's different." Yes, it is different when all of us, adults, young people and children, work together with God in building a new world.

Hunting for Copal

THE economic conditions here in Africa are very bad. The prices for native produce have fallen 700 per cent and many natives prefer to go without rather than to work for such little income. A basket of gum copal brought a dollar in the market three years ago, and the same amount now brings not quite fifteen cents.

The native must work now for about three months to get money to pay his poll tax. Formerly the whole village camped in the swamps during the dry seasons hunting for this gum copal, but now it is necessary for them to hunt for the copal even during the high water seasons.

This makes it more difficult to carry on our work as we have it organized. Our schools cannot be moved from camp to camp as the folks hunt for the copal, and sometimes the villagers are so widely scattered that it is not possible for the little flocks to meet very often. In spite of this our total number of baptisms for the year

is 2,198 just 183 less than we had last year. We report a net gain in membership for Monieka's field of 1,889.

CHARLES P. HEDGES.

Monieka, Africa.

Visit The Holy Land —Egypt and the Mediterranean

Visit the HOLY LAND this summer. Never were rates as low as now. Leave New York on July 7th and visit the Azores, Lisbon, Gibraltar, Cannes, Naples, Patras, Ragusa, Venice, Alexandria, Cairo, Jerusalem, Bethlehem, Nazareth, Haifa, Larnaca, Brindisi, Rome and second visit to Naples. Return to New York on August 22nd. All expenses from New York back to New York for \$675.00. Rate includes a week in the Holy Land and a motor tour from Jerusalem to Nazareth. For further information address

PAUL R. KUHLMAN
200 E. Main St.
Loudonville, Ohio

Helps for Leaders of Junior Groups

ONCE more we present material for leaders of Junior groups. The stories and many suggestions will be found in JUNIOR WORLD, the weekly Sunday school paper for Juniors issued by the Christian Board of Publication. All program material and stories appear in the issue which comes out on the first Sunday of each month. The packet of mimeographed material for use at Easter contains some missionary stories and suggested activities which teachers who want material not available to the boys and girls themselves may use. This packet of material is available at 25c.—Grace W. McGavran.

Program Helps for Junior Meetings

April 10—Becoming Followers of the Lord Jesus

THIS is to be the missionary program for the month. It is to be used either with the Christian Endeavor missionary meetings, Mission Band, or other groups wanting to use it. The theme is "Africa." The leader doubtless has the book *Wheat Magic*, which tells the story, "Little Doctor in Training," upon which the program is based. For those leaders who do not have the book we suggest that the first story in the April 3 issue of *Junior World*, "Son of a Forest Chief," be used instead of the story in *Wheat Magic*. There are other stories and articles in the *King's Builders* section of this *Junior World* which you can refer to in planning your programs. You will doubtless also have other source material at hand.

An outline for the meeting has been given in *Junior World*. As you look at it you will see that you will need to help your boys and girls arrange definite responsibilities. The leader and his assistants will, of course, have direct charge of planning and presenting the meeting. Then a different group should have charge of preparing the room, of greeting newcomers, of preparing work tables for any activities, etc. The program suggested in *Junior World* under this meeting is not given at all definitely. It is suggested that the hymns be chosen from a list given, and that other items be made to fit in. It is very desirable that the Junior group should learn to plan their own programs with a careful regard to sequence of thought, and that they should build up toward a climax in the meeting. It is not desirable that they use the same form of meeting each time, but that they should know what they are trying to do in making a change.

Under the section "To Read and Think About," on page 142 of the *Junior World* referred to, you will find paragraphs on the work of the Disciples in Africa, with questions following them. These are given in the hope that every boy and girl will look up as many of these answers as possible and be prepared to take part in a general discussion. You should by all means have a map of Africa. It would not hurt to have a geography to which reference can be made. There have been lessons on Africa in various ones of

the children's Sunday school lessons and they will probably have a good deal of information which they will recall.

You will find that there are missionary hymns and extra materials in the third-year Junior graded lessons of the Bethany Graded Lessons. However, this material should not be used as source material, except for the third-year group since it will spoil its use with the second-year classes next year if you do that. The third-year Juniors may, however, wish to contribute something to the meeting from the information they have gained in their lessons. It is quite permissible to allow them to do this. There are hymns, prayers, songs, etc., which can be used. You will also find good source material in the free Children's Day material which went to you, or rather to the superintendent of your Sunday school if you are a contributor to the United Christian Missionary Society.

In using source material which has been issued for your Junior groups in general, it is wise to clear with all other Junior leaders so that you will not find yourself using the same materials twice in succession. Often there is material which you will be free to use because the Sunday school superintendent is not planning to use it.

April 17—What Kind of Boys and Girls Would Jesus Like to Have Us Be?

The program may be arranged much as it was last week. Worship suggestions are given in the *Junior World* for April 3, page 143. It is suggested that the story of Sir Galahad be used. This is not given in the material and you or one of the children will have to look it up in the public library or in other source books if you wish to use it. In addition to the hymns suggested you will find, especially if you have a Junior hymnal, that there are conduct hymns which can be used. It is quite possible that the group would find it profitable to spend part of the time learning one or two of this newer type of hymns if they are not familiar with them.

The section "To Read and Think About," is the basis for discussion. It is hoped that every boy and girl will have read this section and will think about the answers to the questions there given and be ready to discuss them in the meeting. Help your leader to organize his questions for discussion. There should by no means be a passing out of little slips of paper

with the question on it. Instead, if you want to follow the exact questions, let the leader give the questions and then let everybody give the answer which he has thought of. Sometimes you will need to interject other questions in order to clarify or to bring out more plainly the meaning of the question. In some cases instances are given about times when it is hard to be kind. Let the boys and girls give as many other instances as possible. It is the thing which they get from their own life experience and not the things which they read in *Junior World* which is going to mean more to them.

The suggestions for the activity period may be used in the meeting itself if there is no separate period. It will be easy to make a code on the blackboard, or if no blackboard is available, take a big sheet of wrapping paper and using a black crayon, make your list on that.

It seems that the Junior Christian Endeavor is the place for an informal and practical discussion of things which will help the boys and girls to connect the events of their everyday life with trying to live as Christian boys and girls. The more the children themselves take part in the discussion, the more meaningful it will be to them.

April 27—A Man Who Dared

The meeting this week is one of those rather difficult ones which take up the life of a man—Daniel. It would not seem that this is the best sort of a topic for discussion. If possible, instead of emphasizing the life of Daniel, make it an opportunity for the discussion of that element in the Juniors' life which involves taking a stand for the right thing when others are not doing it. This might be a fine opportunity for discussing the different ways in which people stand for the right. So often a boy makes himself unnecessarily unpopular by seeming to dictate to others what they should do. There are times when it is necessary to say "That is not right and I will not do it." There are other times when all that is needed is a rather off-hand refusal to enter into the project oneself without any implied criticism of those who do go ahead with it. There are so many things where a better course is open that a boy or girl may prefer to take, without at the same time seeming to imply that the other course is wicked or impractical. If you can help your leader and the group in their discussion, to emphasize the doing of the thing which is better, taking the

higher road instead of the lower, and making the good way seem more attractive by the way in which you go along it, than the other, it will do more toward lifting the standards of the group than by insisting upon the absoluteness of right and wrong in every instance. While we do not want our boys and girls to do things which are not right, there are many things which are comparative and what we want to develop in leadership toward the higher things in every case where there is a question.

See the suggestions under "To Read and Think About" for other ideas.

May 1—How the Church Began

The third-year Juniors have just been studying "Our Church." Some of them might make reports while the rest look up interesting facts or are ready to answer the questions.

Various suggestions for hymns, Scripture, etc., are given in *Junior World*.

You yourself may wish to contribute to the meeting some stories on the leaders of the early church, such as St. Francis, St. Augustine, Martin Luther, Alexander Campbell, and others.

You may need to help the Junior group find out some of the information requested. Your pastor ought to be able to help you, and the *Year Book of the Disciples of Christ* (which he doubtless possesses) will also give information.

If you wish to do so, why not have the third-year Juniors take entire charge of the meeting when planning? There are some other suggestions given in the *Junior World* which you might wish to follow.

For the activity period it is suggested that there be an excursion around the church, noticing equipment offices, different rooms, etc. If this is to be done it should be carefully arranged. In making an excursion it is well to have the group follow a leader, and then sit down quietly in each room before any attempt at explanation is made. This is especially true in the auditorium of the church, or in any place where you wish them to add a sense of reverence.

If you feel it would not be profitable for the children to go over your own church, it might be a fine time to take them over a neighboring church which has beautiful windows, or even to take them through a nearby Episcopal or Catholic Church where one could explain the simple symbolism in the church. If the group is to visit any church but its own, arrangements should be made with an adult member of the church to be visited to instruct the children. There should also be some brief rules formulated by the group for showing courtesy to the people and to the church which they are to visit. For instance, if they are used to speaking in the auditorium of their own church, running and laughing, it would not do for them to enter an Episcopal Church in the same spirit. The extreme formality and the expression of reverence which is

found in some of the other churches would need to be observed carefully by the visiting group. It is often possible to develop a keener sense of what is meant by "being reverent" through visiting a church where the atmosphere tends to help this feeling, than by merely talking about it in the room in which the group is accustomed to meeting.

The Children's Special

YOU will find again this month, in the King's Builders' section of *Junior World* a page on the Internado, at Aguascalientes, Mexico. May we suggest that, if you have not already done so, you start a scrapbook on this piece of our foreign mission work? Stories and articles, information and incidents which are being provided now will not be so easy to secure at any other time. It is very simple to clip the page each month from *Junior World*. The stories will be good source material after the Internado ceases to be the children's special.

Whether or not your children are contributing to this special, it will be helpful to call this page in *Junior World* to their attention. Some groups may want to work out a question game based on information which has come to them through the six months, January to June. If you want to do this, it is only fair to the group to let them know that they need to read the material carefully. A Mexican party at the end of the six months, that is soon after school is out in June, is another possibility. Some parts of the country are near enough to Mexican groups to arrange interesting Mexican exhibits. But all these things need time for preparation. Think about them now, and build them into the program as an integral part.

Looking Forward to Children's Day

EASTER is over. The next event in the missionary calendar of the church is Children's Day. It is not too early to begin thinking and planning for it. The Children's Day play may enlist the services of many of the Juniors. If it is planned ahead of time there will be ample opportunity for the group to make the costumes required as part of the service which they may render the church school. The other Junior organizations will want to share in doing this, and by careful cooperation between leaders of Junior groups, the whole of Children's Day may be felt to be an opportunity for the Juniors as a whole to accomplish something.

The materials for the offering go to the superintendent of the church school. Please see that you get them. Then there is the packet of additional helps which is available at 25 cents. It is intended especially for those leaders who need more material and to which the children have not had previous access. Here again cooperation is needed. The Sunday school

superintendent of the Juniors may not be planning to use one of the four stories for the worship hour. It then becomes available for a story hour, for the expanded period, for use in a class, for Christian Endeavor or for Mission Band. Much valuable material is wasted because it "belongs" to one leader who selects from it but fails to make what she cannot use available to other leaders.

Vacation School Courses

YOU are beginning to plan your vacation school. There are many good courses published by the Missionary Education Movement which will be excellent bases for vacation school group courses. These are available through the United Christian Missionary Society. Send for the catalogue and then send for materials for examination.

Those of you who have been using the stories from *Wheat Magic* and who have regretted not having the time to carry out the course plans might like to develop your vacation school course along those lines. If you have used the stories you will want to present them in different form in vacation school. They can be dramatized, or told by the boys and girls themselves as progressive stories, or be worked out in a series of posters, etc. Look over the book and consider seriously its possibility of use as a vacation school course.

Then there is the book, *Out in the Country*, by Hazel Orton which was planned to be used from June to July of last year but whose publication was delayed so that it could not be used. It will be fresh material well worth your consideration.

We are not mentioning here the various maps, paper dolls, picture sets, etc., which are available. Send to us for the catalogue of the Missionary Education Movement books and courses and study it over carefully. You will be surprised at the amount of material available.

The Missionary Unit in the Third Year Junior Graded Lessons of the Bethany Press

THE new third year unit for spring, for Junior groups, should be carefully studied by all those interested in the missionary education of Juniors whether or not they are leaders of a third year Junior group. The type of material is new, and the fullest understanding of what attitudes are being emphasized in the Sunday school unit of the work for Juniors is essential if other leaders are to avoid duplication and contradictory emphases. It is hoped that by this type of integration the work of all workers with Junior boys and girls will be made more effective and that missionary attitudes will become a real part of the Christian life of boys and girls rather than something set apart for only a few to be interested in.

TWO IDEALS

In Vacation Church School Materials

Behind effective vacation church school materials must stand two editorial ideals—the ideal of high educational value and the ideal of practicability.

Together these ideals are difficult to attain. It is easy enough to approximate one, but to combine the two, in proper proportion, is an achievement.

It is a source of considerable pride that the endorsement of recognized leaders evidences the educational value of Christian Board of Publication courses.

It is also a source of satisfaction that hundreds of local teachers, people of average training and experience, have proved these courses usable in practice.

Three series of lessons are available, each covering five weeks of five days, for four groups of pupils ranging from five to fourteen years of age.

Write for returnable sample copies

Christian Board of Publication
St. Louis, Mo.

Indian Women Speaking

JUBBULPORE is a popular city for conventions and five different organizations have met here during the past three months. Perhaps the most interesting, because of its unique character, was the "Fifth Annual Meeting of the Central Provinces Constituent of the All-India Women's Conference." In all my years in India I had never before seen just such an audience as was assembled in the Town Hall. I counted 150 women, all dressed in the Indian native costume, intelligent and interested as the different "resolutions" were explained and voted upon. The majority were non-Christian—a few Europeans but mostly they were Hindus, Parsees, Mahrattas and one Mohammedan! An Indian lady doctor from Nagpur presided with perfect poise and great ability.

A few of the resolutions, passed unanimously will show how far our Indian sisters have advanced in recent years.

I. That educated Indian women should use their influence to discourage the custom of expenditure of large sums on occasions of marriage and births.

II. That as the education of the girls of India is of the utmost importance for the uplift of the womanhood of our country, this conference urges each member to do all in her power to further this education.

III. That the government be urged to allow no weakening of the Sarda Act (against child marriage).

IV. That we pledge ourselves to support the policy of increasing restriction of the sale of alcoholic liquors and narcotic drugs with a view to the suppression of the traffic at the earliest practicable date.

The first All-India Women's Conference was held in Madras in 1926 in response to an appeal from the Director of Public Instruction of Bengal when he said "We must have the cooperation of women to help us remedy what is wrong in woman's condition. I would urge that women should tell us with one voice what they want and keep on telling us till they get it." One writer says "Women have found that this Conference of an All-India nature is a great power in the land, and a link between the creeds, castes and communities that dwell here."

This organization is undoubtedly "speaking with one voice," helps to bring women out of purdah and is breaking down caste. Dr. Gordon entertained two delegates, one a young Mohammedan, the other a Hindu, who occupied the same room and ate together with the Gordons at their table. This united effort with branches in all large towns and cities will have a great influence on the condition of women in the future.

ISABELLE M. DAVIS.

Jubbulpore, India.

Caring for Refugees

SOME TIME ago we opened a shelter for children who are in need because of flood conditions. Their parents are working on the roads and the children have run wild on the streets all day. We are using a vacant mission house with a big yard. It has been occupied until recently by the ammunition corps of the Chinese army. They moved in several months ago without permission and had enough explosives stored in the house to blow up the city of Wuhu.

We have eighty children now. The first thing in the morning is a worship service, songs and prayers, and a church member talks about some Christian teaching. We then have breakfast and the children sit quietly until each one has his little bowl of vegetables and a big bowl of steaming hot rice, and the blessing is asked. Then they begin to push in the rice with their chopsticks. Each one has three or four bowls of rice and they save the vegetables so that one little bowl lasts for all the rice they eat. It is all so orderly and not a grain of rice is wasted. I saw one boy mending his book. The paper back had been torn. He carefully took two grains of rice and rubbed them on the torn place, then smoothed it down nicely and put the two grains of rice in his mouth. They are taught to read Chinese characters, and also have some arithmetic, hygiene, exercises, and then another meal at 4:30 in the afternoon before returning to their parents.

The government is giving us the money to buy the food and it costs about ten dollars a day. Not only will the children be kept from starving but we hope they will learn to be more useful men and women. One store in Wuhu has spent \$6,000 in making clothing to be distributed to the poor children in our center and in five other places in the city.

STELLA TREMAINE.

Wuhu, China.

Farmers' Institutes

WE ARE still experimenting with these Institutes. Last year we held a week's Institute in Fukushima City. This year we have held six, two- and three-day Institutes in the country homes of the young men who attended the Institute last year. The interest has been good. For the first time people have come to us asking that we hold an Institute in their village and offering their own homes for the meeting place. During the New Year holidays we had two running at the same time. One of these was for young women—the first in this whole prefecture. We believe it is much better to hold a larger number of shorter Institutes because of the larger number of villages and individuals influenced. Already requests have come asking that we make the Institute a yearly function in a number of villages.

IRA D. CREWDSON.

Fukushima, Japan.

PAGANISM

or

CHRISTIANITY

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Receipts for Eight Months Ending February 29, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches -----	\$130,222.83	\$31,398.06*	\$ 2,871.63	\$ 3,137.05*
Sunday Schools -----	130,656.51	17,120.15*	153.25	1,135.90*
Christian Endeavor Societies -----	2,855.10	513.81*		
Missionary Organizations -----	229,016.37	25,128.04*	906.81	348.64
Individuals -----	19,802.97	6,420.62*	6,251.90	12,370.40*
	\$512,553.78	\$80,580.68*	\$10,183.59	\$16,294.71*

From Miscellaneous Sources

Bequests -----	\$ 4,245.00	\$16,482.07*	\$ 4,068.66	\$ 6,545.62*
Interest (U. C. M. S.) -----	51,498.34	2,950.65*	2,157.50	390.83
Interest (Old Societies) -----	25,884.41	5,424.37		
Gifts from Old Societies -----	17,645.30	30,724.04*	36,295.49	22,766.46
Home Missions Institutions -----	39,087.02	5,338.43*		
Benevolent Institutions -----	47,700.94	3,483.68*	164.37	4,280.11*
Foreign Field Receipts -----			8,433.70	20,177.03*
Annuities -----				
WORLD CALL Subscriptions and Ad- vertising -----	26,088.93	8,310.92*		
King's Builders -----	547.46	1,688.30*		
Literature -----	21,545.54	5,046.62*		
Miscellaneous -----	20,095.51	6,653.61*	7,471.14	21.68*
	\$254,338.45	\$75,253.95*	\$58,590.86	\$ 7,867.15*

Board of Education of Disciples of Christ

Churches -----	\$ 22,146.57	\$15,255.92*
Endowment Crusade -----	116.63	466.59*
	\$ 22,263.20	\$15,302.51*

*Decrease.

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Thriving Sunday School
in India

Our Sunday school program just before Christmas was well attended. Some non-Christian children were present and had a part on the program. Sunday schools are held for them in various parts of the city and in villages. Prizes for good attendance were given to about fifty Christians and every person present received dates. At this time it was announced that the woman's class deserved the banner for the best collection during the quarter, while a class of boarding school boys received the banner for best attendance. The two sons of the pastor were present in Sunday school every Sunday during the year.

ANN MULLIN.

Damoh, India.

The Missionary Register

Missionaries Returning From the Field

Mr. and Mrs. T. N. Hill, India; to reach New York about March 21.
Dr. and Mrs. George E. Miller left India, February 13.
Mr. and Mrs. F. E. Harnar, India; to leave Bombay, March 25, reaching San Francisco, May 2.
Mr. and Mrs. David Rioch, probably leave India during March.
Miss Edith Noffsinger, Philippine Islands; New York, April 11.

The Last Page

SOMEONE has started a collection of interesting dedications, and cites the following as one worthy of preservation:

"To Gladys Squiers Rousseau

It is easy to share laughter

But

Once

When I was unhappy

You gave me your hand with tears on it

So

Now

I dedicate to you this happy book."

As another worthy addition to the collection, a friend sent to the collector the following:

"To the Supreme Power and to Auntie Edith"

A New Daily Dozen

1. A little patience—at least once.
2. A minute of unselfishness.
3. A kind word—or two or three.
4. A bit of self-control.
5. A flash of generosity.
6. A prompt excuse—for someone else.
7. A noble thought—perhaps a text recalled.
8. A good deed—not left undone.
9. A brief prayer—for a friend in trouble.
10. A moment of thankfulness—for blessings enjoyed.
11. A kindly smile—where it may brighten another.
12. A snatch of song—or hum of a tune.

—*The Friendly Church Messenger*, Richmond, Virginia.

Office Boy: "The editor is much obliged to you for allowing him to see your drawings, but much regrets he is unable to use them."

Fair Artist (eagerly): "Did he say that?"

Office Boy (truthfully): "Well, not exactly. He just said, 'Take 'em away, Joe; they make me sick.'"—*The Christian Register*.

Said an old colored man, on religious assurance: "I hab hearn folks say, 'Hope I has religion, but I doan know'; but I neber hearn a man say, 'I hopes I has money, but I doan know.' Dat sorter 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo' good dan der money what yer hopes ye's got, but doan know."—*Sunday School Times*.

While conversing with a prosperous farmer a friend commented upon the amount the latter had spent in putting his son through college. "Yes," said the farmer, "it did cost quite a sum, but I'd sooner leave my money in my boy than to him."

"Scripture Cake"

	Book	Chap.	Verse
1 cup butter	Judges	5	25
3½ cups flour	1 Kings	4	22
3 cups sugar	Jeremiah	6	20
2 cups raisins	1 Samuel	30	12
2 cups figs	1 Samuel	30	12
1 cup water	Genesis	24	17
1 cup almonds	Genesis	43	11
6 eggs	Isaiah	10	14
1 tablespoon honey	Exodus	16	21
1 pinch salt	Leviticus	2	13
spices to taste	1 Kings	10	10
Follow Solomon's advice for making good boys and you'll have a good cake	Proverbs	13	24

Traveling Along

Things are misty-like ahead;
Can't see where I want to go.
So I'm traveling along
Pretty slow,

Lots of miry spots ahead;
Lots of miry spots I've crossed.
Lots of byroads I might take
And get lost.

Sun is hidden by the clouds;
Trail is dim and hard to see.
I would lose it, but a Hand's
Guiding me.

Lots of hills and bogs to cross;
Each one different than the last.
Just keep going. By and by
They'll be past.

Nothing much to fret about;
Just a-traveling along
Crossing bad spots best I can,
Right, or wrong.

What if clouds are dark and low;
I've a Friend who's by my side.
He who knows the way ahead
Is my Guide.

—*Fernon J. Lee*.

Life is like a fire. There is always more or less smoke about a fire to choke the voice, fill the eyes with tears and obscure the light in the sky. But if only the fire is hot enough and the stoking done with sufficient care, a fire can consume its own smoke, not only destroying the smoke as smoke, but utilizing it as fuel. So if only the fire of our spirit is warm enough, we can make fuel of our own miseries, clearing the atmosphere of our lives and strengthening the blaze of our souls.—*John Andrew Holmes*.

"It's not what you do with a million
If riches should e'er be your lot:
But what you are doing at present
With the dollar and a quarter you've
got."

Apropos of the Bicentennial

"Washington was a truthful man all right
And we are not trying
To take any credit away from him,
But there were not so many things to fib about
In those days.
He didn't have to tell how far he went
On one gallon of gas;
How many days and hours he was going
From New York to San Francisco;
How long he had to look for a parking place;
How many miles an hour he was going
When the traffic cop stopped him for speeding;
What far-away stations he got over his radio;
How much he lost in the stock market;
How many pounds he lost
On his new reducing diet;
How far he went up in the airplane—
And he never had to make out
His income tax.
We just wonder
How far George would have withstood
the temptations
We fellows have nowadays."

—*Sunshine Magazine*.

Wanted, a Housekeeper

Now that my iron is hot,
Smooth out the wrinkles—so.
(Oh, that I had an iron
To smooth the world's wool!)

Water and soap and sun,
And the clothes are white.
(Oh, that I were the one
To launder the night!)

Thimble and needle and thread,
And the torn is whole.
(Oh, for the needle and thread
To mend the world's soul!)

Around and around with a broom,
And the house is swept.
(Oh, for a brush to reach
Where all the filth has crept!)

Eggs and butter and cream,
And my child is fed.
(Oh, for a recipe
To give the world bread!)

—*CATHERINE CATE COBLENTZ, in the New York Times*.

The new preacher was not flattered to see several of his congregation napping during his first sermon. The next day one of his parishioners said to him, "Well, I suppose you have made a few friends already." "Yes," replied the preacher, "also a few nodding acquaintances."

One World Call Subscriber Says:

Am acting on your suggestion and returning this letter at once with my 1932 subscription for World Call. On account of the "hard times" which touch all of us I had thought it would be impossible to renew my subscription this year. When the January number did not come I missed it so much and realized that it was only 1/12 of what I would miss this year. I decided a sacrifice must be made in some other way for I could not deny myself the helpful and interesting reading of World Call which I have taken for the past eight years.

Sincerely yours,

Cleveland, Ohio.

Mrs. E. H. Kikstadt.

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